

SUMMARY OF DEVAVANIPRAVESHKA:

Note: Sandhi is not included, for the book is already minimally short on it and clearly illustrates the workings of the process.

Lesson 4: Parts of speech and the Sanskrit sentence

Nouns (e.g the cat) and verbs (e.g to move) are conjugated (verbs) or declined (nouns). Pronouns (he) and adjectives (beautiful) are also declined.

All Sanskrit verbs have a root, a dhātus (verbal root)

E.g asti (he is) has as (to be).

Finite verb:

Finite verb has person/mood/tense. Finite verbs are the heart of a sentence.

Person:

First person: The actor and speaker are the same (e.g: I am writing this. I am both the speaker and the writer / actor).

Second person: The actor and the audience are the same (You should read this carefully. You are both the reader / actor as well as the recipient of my words)

Third person: The actor is neither the speaker nor the audience (He should do this. He is neither the speaker, nor the audience in this case).

Sanskrit names:

prathamapuruSa = Third person (Literally = First-person), e.g he does

madhyamapuruSa = Second person (Literally = Middle-person), e.g you do

uttamapuruSa = First person (Literally = last-person), e.g I do.

Number: Describes how many there are

Singular – He does (Sanskrit name: ekavacana – one-speech)

Dual – They two do (There are 2 people doing it), Sanskrit name = Dvivacana (Two-speech)

Plural – They do (In English it's not clear, but in Sanskrit it means there are 3+ actors) (Sanskrit name = bahuvacana, many-speech).

Tense: Describes the time period and temporal location of an action

These will be discussed plentifully over the lessons.

Mood/Mode: Defines how the actor and the action are related

This term is now vague, but will become clear over the lessons. In the meantime, take this one:

Indicative – Facts (He does, it is a fact that he is doing something)

Imperative – Command (Do!, It is not a fact that he is doing it, simply that he must do it as commanded by the speaker).

Voice: Refers to

Parasmaipada (Parasmai = Dative of para, another = for another, pada = word, word for another). This is commonly called the active voice in English.

Ātmanepada (ātmane = Dative of ātman, self = for oneself, pada = word = word for oneself). This is commonly called the middle voice in English

Karmani prayoga (karmani = locative of karman), prayoga = use, use in the object (The object is used). This will become clearer later.

The distinction between the Parasmaipada and ātmanepada have largely faded, but is still important. It is not parallel to the active and middle voice in English.

Some verbs can be conjugated in both the parasmaipada and ātmanepada. These are called Ubhayapada (Word belonging to both sides, referring to both the parasmaipada and ātmanepada).

PRESENT TENSE: vartamāne laṭ (Action in the present)

परस्मैपद वर्तमाने लट्	एववचन	द्विवचन	बहुवचन
प्रथमपुरुष	-ति (-ti)	-तः (-taḥ)	-अन्ति (-anti)
मध्यमपुरुष	-सि (-si)	-थः (-thaḥ)	-थ (-tha)
उत्तमपुरुष	-मि (-mi)	-वः (-vaḥ)	-मः (-maḥ)

These are the परस्मैपद (parasmaipada) endings, thus from root भव (bhava) (to become) we get:

भवति (bhavati) - he becomes

भवथः (bavathah) – You two become

Etc.

The आत्मनेपद (ātmanepada) endings:

आत्मनेपद वर्तमाने लट्	एववचन	द्विवचन	बहुवचन
प्रथमपुरुष	-ते (-te)	-आते (-āte)	-अन्ते (-ante)
मध्यमपुरुष	-से (-se)	-आथे (-āthe)	-ध्वे (-dhve)
उत्तमपुरुष	-ए (-e)	-वहे (-vahe)	-महे (-mahe)

An example based on vad (to tell) and bhāṣ (to speak)

परस्मैपद वर्तमाने लट्	एववचन	द्विवचन	बहुवचन
प्रथमपुरुष	वदति (vadati)	वदतः (vadataḥ)	वदन्ति (vadanti)
मध्यमपुरुष	वदसि (vadasi)	वदथः (vadathaḥ)	वदथ (vadatha)
उत्तमपुरुष	वदामि (vadami)	वदावः (vadāvaḥ)	वदामः (vadāmaḥ)

आत्मनेपद वर्तमाने लट्	एववचन	द्विवचन	बहुवचन
प्रथमपुरुष	भाषते (bhāṣate)	भाषेते (bhāṣete)	भाषन्ते (bhāṣante)
मध्यमपुरुष	भाषसे (bhāṣase)	भाषेथे (bhāṣethe)	भाषध्वे (bhāṣadhve)
उत्तमपुरुष	भाषे (bhāṣe)	भाषावहे (bhāṣāvahe)	भाषामहे (bhāṣāmahe)

A few rules to be noted:

अ (a) lengthens to आ (ā) before the endings मि (mi), मः (maḥ), वः (vaḥ), वहे (vahe), महे (mahe)

When अ precedes the प्रथमपुरुष आत्मनेपद or परस्मैपद बहुवचन (prathamapuruṣa ātmanepada or parasmaipada bahuvacana), the अ (a) is dropped, hence we get वदन्ति (vadanti), not a hypothetical वदान्ति (vadānti)

अ + आ yields ए (भाषेते (bhāṣete) and भाषेथे (bhāṣethe), not भाषाथे (bhāṣāthe) or भाषाते (bhāṣāte)

Sometimes the nasal of the terminations अन्ति (anti) and अन्ते (ante) are lost, we will deal with this later.

Finally, we will deal with one verb which is irregular, namely अस् (to be):

परस्मैपद वर्तमाने लट्	एववचन	द्विवचन	बहुवचन
प्रथमपुरुष	अस्ति (asti)	स्तः (stah)	सन्ति (santi)
मध्यमपुरुष	असि (asi)	स्थः (sthah)	स्थ (stha)
उत्तमपुरुष	अस्मि (asmi)	स्वः (svah)	स्मः (smah)

DECLENSION:

Declension mainly involves three things:

लिङ्ग (liṅga) - gender (Note: this can be biological gender, but it doesn't have to be. The word for axe परशुः (parashuḥ) is masculine for example, but biologically it would be neuter).

वचन (vacana) - number (Identical as in verbs)

विभक्ति (vibhakti) - case

लिङ्ग (liṅga) has a three-way distinction, like in English:

पुंलिङ्ग (pumliṅga) - masculine gender

स्त्रीलिङ्ग (strīliṅga) - Feminine gender

नपुंसकलिङ्ग (napuṃsakaliṅga) - Neuter gender

As mentioned before, they're not biological in many cases. They should be considered more like a group of nouns which follow the same pattern. Once one masters this distinction, लिङ्ग (liṅga) will become very easy to grasp.

विभक्ति (vibhakti) - case

विभक्ति (vibhakti) has a wide usage and is possibly one of the most difficult concepts that must be grasped early on (by far it is not the most difficult, but it is one of the most difficult subjects which are introduced early-on). For this reason, let us tackle it right now:

विभक्ति (vibhakti) says something about the function a noun has. विभक्ति (vibhakti) exists in English as well. Just look at these two sentences:

I kill him - I is the subject, him is the object

Him kill I - It is ungrammatical, but you can still understand I is the subject, and him is the object.

Now substitute him for he and I for me

Me kills he - you feel that he is the doer of kills, and me is the object

He kills me - Same story.

This is the way Sanskrit विभक्ति (vibhakti) should be thought of. A noun/adjective/pronoun changes its form to show its function.

प्रथमा विभक्ति (prathamā vibhakti) - First case

The subject is called the कर्तृ (kartṛ), literally doer. In a sentence like

अस्ति बालकः (asti bālakaḥ) you can see that bālakaḥ (boy) is the subject of asti (he is). You thus translate it as

He is a boy, or there is a boy.

The प्रथमा विभक्ति (prathamā vibhakti) is also used with nouns and adjectives or even nouns and nouns as a copula verb:

बालकः सुखितो ऽस्ति - bālakaḥ sukhito 'sti – The boy is happy / There is a happy boy (Noun + adjective)

बालको नृपो ऽस्ति - bālako nṛpo 'sti – the boy is a king (noun + noun)

द्वितीया विभक्ति (dvitīyā vibhakti) - Accusative case / Second case

Accusative - See accusare (to accuse, blame)

You will most often find this case being used as an object case. The accusative can also be used to express motion, or duration (e.g. संवत्सरम् - for a year) or वनं गच्छति सः (vanam gacchati saḥ, he goes to the forest, where vanam (forest) is in the accusative).

, विना (vinā) + accusative = without

तृतीया विभक्ति (tṛtīyā vibhakti) – Instrumental

The तृतीया विभक्ति (tṛtīyā vibhakti) has three primary usages:

1. Indicating the tool/instrument of an action (e.g with a sharp arrow)
2. Indicating the passive agent (he was killed **by rāma**)
3. Indicating accompaniment (he came to the forest **with rāma**)

And two idiomatic ones:

1. Like accusative, विना (vinā) + instrumental = without
2. अलम् (alam) + instrumental = enough of...

चतुर्थी विभक्ति (caturthī vibhakti) - Dative

The primary usage of the चतुर्थी विभक्ति (caturthī vibhakti) is to signify to/for whom something is done.

I give to him a present - to him is a चतुर्थी विभक्ति (caturthī vibhakti)

For him I will do anything - for him is a चतुर्थी विभक्ति (caturthī vibhakti)

Also used as object of नमः (namaḥ, reverence)

पञ्चमी विभक्ति (pañcamī vibhakti) – The ablative

Describes source from where something happens

From the city he goes to the forest

From today we will be leading a ascetious life.

Also used with the verbs meaning to fear.

षष्ठी विभक्ति (ṣaṣṭhī vibhakti) – Genitive case

This case has three main functions:

- 1) Describing possession (the son **of the father**)
- 2) Describing partitive (many **of the men**)
- 3) With the verb अस् (to be) to imply possession

नृपस्य पुत्रो ऽस्ति (of the king a son there is - The king has a son)

सप्तमी विभक्ति (saptamī vibhakti) - Locative case

The locative case has ~3 usages, the first being by far the most common

1. Temporal/Spatial location (Temporal = In 2020, On the first day, Spatial = in the palace)
2. With respect to (e.g हनने hanane = with respect to the murder)
3. With the verb स्निह्यति (snihyati) it means to love. It is also used with words of attachment and devotion

NOUN DECLENSION: Thematic masculine / neuter

पुंलिङ्ग	एकवचन	द्विवचन	बहुवचन
प्रथमा विभक्ति	पुरुषः	पुरुषौ	पुरुषाः
द्वितीया विभक्ति	पुरुषम्	पुरुषौ	पुरुषान्
तृतीया विभक्ति	पुरुषेण	पुरुषाभ्याम्	पुरुषैः
चतुर्थी विभक्ति	पुरुषाय	पुरुषाभ्याम्	पुरुषेभ्यम्
पञ्चमी विभक्ति	पुरुषात्	पुरुषाभ्याम्	पुरुषेभ्यम्
षष्ठी विभक्ति	पुरुषस्य	पुरुषयोः	पुरुषाणाम्
सप्तमी विभक्ति	पुरुषे	पुरुषयोः	पुरुषेषु
सम्बोधन	पुरुष	पुरुषौ	पुरुषाः

Neuter:

नपुंसकलिङ्ग	एकवचन	द्विवचन	बहुवचन
प्रथमा विभक्ति	पुस्तकम्	पुस्तके	पुस्तकानि
द्वितीया विभक्ति	पुस्तकम्	पुस्तके	पुस्तकानि
तृतीया विभक्ति	पुस्तकेन	पुस्तकाभ्याम्	पुस्तकैः
चतुर्थी विभक्ति	पुस्तकाय	पुस्तकाभ्याम्	पुस्तकेभ्यम्
पञ्चमी विभक्ति	पुस्तकात्	पुस्तकाभ्याम्	पुस्तकेभ्यम्
षष्ठी विभक्ति	पुस्तकस्य	पुस्तकयोः	पुस्तकाणाम्
सप्तमी विभक्ति	पुस्तके	पुस्तकयोः	पुस्तकेषु
सम्बोधन	पुस्तक	पुस्तके	पुस्तकानि

Word-order:

Word order in the Sanskrit language is very free. The most basic rule is that:

- 1) SOV (Subject-Object-verb) is the most common word order.
I him kill, I a gift give = I kill him, I give a gift
- 2) Verbs often (but not not always at all) appear near the end of the sentence

सर्वनामन् (sarvanāman) - Pronouns

Pronouns are words like I, him, she, they, this, those, who, etc. We will be learning about them later. For now, learn the following declension tables:

The word अहम् (aham), meaning I (first person pronoun)

सर्वनामन्	एकवचन	द्विवचन	बहुवचन
प्रथमा विभक्ति	अहम् (aham)	आवाम् (āvām)	वयम् vayam
द्वितीया विभक्ति	माम् (mām) (मा) (mā)	आवाम् (āvām)	अस्मान् (नः) (asmān, nah)
तृतीया विभक्ति	मया (mayā)	आवाभ्याम्(āvāabhyām)	अस्माभिः (asmābhi)
चतुर्थी विभक्ति	मह्यम् (मे) (mahyam, me)	आवाभ्याम्(āvāabhyām)	अस्मभ्यम् (नः) (asmabhyam, nah)
पञ्चमी विभक्ति	मत् (mat)	आवाभ्याम्(āvāabhyām)	अस्मत् (asmat)
षष्ठी विभक्ति	मम (मे) (mama, me)	आवयोः āvayoḥ	अस्माकम् (नः) (asmākam, nah)
सप्तमी विभक्ति	मयि (mayi)	आवयोः āvayoḥ	अस्मासु (asmāsu)

The pronoun table for tvam (you, second-person pronoun)

सर्वनामन्	एकवचन	द्विवचन	बहुवचन
प्रथमा विभक्ति	त्वम् (tvam)	युवाम् (yuvām)	यूयम् (yūyam)
द्वितीया विभक्ति	त्वाम् त्वा (tvām, tvā)	युवाम् (yuvām)	युष्मान्, वः (yuṣmān vah)
तृतीया विभक्ति	त्वया (tvayā)	युवाभ्याम् (yuvābhyām)	युष्माभिः (yuṣmābhi)
चतुर्थी विभक्ति	तुभ्यम्, ते (tubhyam te)	युवाभ्याम् (yuvābhyām)	युष्मभ्यम्, वः (yuṣmabhyam, vah)
पञ्चमी विभक्ति	त्वत् (tvat)	युवाभ्याम् (yuvābhyām)	युष्मत् (yuṣmat)

षष्ठी विभक्ति	तव, ते (tava, te)	युवयोः (yuvayoh)	युष्माकम्, वः (yuṣmākam, vah)
सप्तमी विभक्ति	त्वयि (tvayi)	युवयोः (yuvayoh)	युष्मासु (yuṣmāsu)

निपात - Participles

participles are little words carrying sometimes small sometimes big information.

स्म (sma) - Used with present tense to form a past tense

इति (iti) - Functions like quotation marks

LESSON 5: Feminine nouns in -आ (-ā) and demonstrative pronoun सः saḥ)

स्त्रीलिङ्ग	एकवचन	द्विवचन	बहुवचन
प्रथमा विभक्ति	कन्या	कन्ये	कन्याः
द्वितीया विभक्ति	कन्याम्	कन्ये	कन्याः
तृतीया विभक्ति	कन्यया	कन्याभ्याम्	कन्याभिः
चतुर्थी विभक्ति	कन्यायै	कन्याभ्याम्	कन्याभ्यः
पञ्चमी विभक्ति	कन्यायाः	कन्याभ्याम्	कन्याभ्यः
षष्ठी विभक्ति	कन्यायाः	कन्ययोः	कन्यानाम्
सप्तमी विभक्ति	कन्यायाम्	कन्ययोः	कन्यासु
सम्बोधन	कन्ये	कन्ये	कन्याः

The demonstrative pronoun saḥ follows the pronominal declension. This paradigm should be committed to memory as soon as possible

पुंलिङ्ग	एकवचन	द्विवचन	बहुवचन
प्रथमा विभक्ति	सः	तौ	ते
द्वितीया विभक्ति	तम्	तौ	तान्
तृतीया विभक्ति	तेन	ताभ्याम्	तैः
चतुर्थी विभक्ति	तस्मै	ताभ्याम्	तेभ्यः
पञ्चमी विभक्ति	तस्मात्	ताभ्याम्	तेभ्यः
षष्ठी विभक्ति	तस्य	तयोः	तेषाम्
सप्तमी विभक्ति	तस्मिन्	तयोः	तेषु

स्त्रीलिङ्ग	एकवचन	द्विवचन	बहुवचन
प्रथमा विभक्ति	सा	ते	ताः
द्वितीया विभक्ति	ताम्	ते	ताः
तृतीया विभक्ति	तया	ताभ्याम्	ताभिः
चतुर्थी विभक्ति	तस्यै	ताभ्याम्	ताभ्यम्
पञ्चमी विभक्ति	तस्याः	ताभ्याम्	ताभ्यम्
षष्ठी विभक्ति	तस्याः	तयोः	तासाम्
सप्तमी विभक्ति	तस्याम्	तयोः	तासु

नपुंसकलिङ्ग	एकवचन	द्विवचन	बहुवचन
प्रथमा विभक्ति	तत्	ते	तानि
द्वितीया विभक्ति	तत्	ते	तानि
तृतीया विभक्ति	तेन	ताभ्याम्	तैः
चतुर्थी विभक्ति	तस्मै	ताभ्याम्	तेभ्यः
पञ्चमी विभक्ति	तस्मात्	ताभ्याम्	तेभ्यः
षष्ठी विभक्ति	तस्य	तयोः	तेषाम्
सप्तमी विभक्ति	तस्मिन्	तयोः	तेषु

Some adjectives, such as

अन्य (anya) - other

एक (eka) - one

पर (para) - highest, other, next

पूर्व pūrva - previous, former

सर्व (sarva) - all, whole

Are declined similarly to the pronoun tables above.

The pronoun एषः (eṣuḥ) is declined exactly like सः (saḥ) but with ए- (e-) prefixed

Lesson 6: I-stems and pronoun / k-y-t series

नपुंसकलिङ्ग	एकवचन	द्विवचन	बहुवचन
प्रथमा विभक्ति	मुनिः	मुनी	मुनयः
द्वितीया विभक्ति	मुनिम्	मुनी	मुनीन्
तृतीया विभक्ति	मुनिना	मुनिभ्याम्	मुनिभिः
चतुर्थी विभक्ति	मुनये	मुनिभ्याम्	मुनिभ्यः
पञ्चमी विभक्ति	मुनेः	मुनिभ्याम्	मुनिभ्यः
षष्ठी विभक्ति	मुनेः	मुन्योः	मुनीनाम्
सप्तमी विभक्ति	मुनौ	मुन्योः	मुनिषु
सम्बोधन	मुने	मुनी	मुनयः

नपुंसकलिङ्ग	एकवचन	द्विवचन	बहुवचन
प्रथमा विभक्ति	गतिः	गती	गतयः
द्वितीया विभक्ति	गतिम्	गती	गतीः
तृतीया विभक्ति	गत्या	गतिभ्याम्	गतिभिः
चतुर्थी विभक्ति	गत्यै, गतये	गतिभ्याम्	गतिभ्यः
पञ्चमी विभक्ति	गत्याः गतेः	गतिभ्याम्	गतिभ्यः
षष्ठी विभक्ति	गत्याः गतेः	गत्योः	गतीनाम्
सप्तमी विभक्ति	गत्याम् गतौ	गत्योः	गतिषु
सम्बोधन	गते	गती	गतयः

नपुंसकलिङ्ग	एकवचन	द्विवचन	बहुवचन
प्रथमा विभक्ति	वारि	वारिणी	वारीणि
द्वितीया विभक्ति	वारि	वारिणी	वारीणि
तृतीया विभक्ति	वारिणा	वारिभ्याम्	वारिभिः
चतुर्थी विभक्ति	वारिणे	वारिभ्याम्	वारिभ्यः
पञ्चमी विभक्ति	वारिणः	वारिभ्याम्	वारिभ्यः
षष्ठी विभक्ति	वारिणः	वारिणोः	वारीणाम्
सप्तमी विभक्ति	वारिणि	वारिणोः	वारिषु
सम्बोधन	वारि	वारिणी	वारीणि

U-stems

These are the same as the I-stems, with these changes:

The letter i corresponds to u

The letter ī corresponds to ū

The letter e corresponds to o

The letters y corresponds to v

Questions can be made through three ways:

- 1) With question marker अपि as first word in a sentence
- 2) With simply rising the pitch (not marked in writing)
- 3) By using a interrogative pronoun

Interrogative pronouns always start with क्-

Subordinate pronouns (which, whose, what) always start with य्-

Correlative pronouns always start with त्-, except for सः and सा

The basic indeclinables of these series:

-	क्-	य्-	त्-
-थम्/था	कथम् (how?)	यथा (just as)	तथा (thus)
-तः	कुतः (whence, why?)	यतः (since)	ततः (therefore, from that)
-दा	कदा (when?)	यदा (when)	तदा (then)
-त्र	कुत्र / क्व (where?)	यत्र (where)	तत्र (there)

यदि, तर्हि (if, then) and यावत्, तावत् (as long as, so long or to the extent that for both) should also be learnt.

By reduplicating the pronouns in -दा or -त्र you can create a sense of various times:

यदा ... तदा ... - When ... (then) ...

यदा यदा ... तदा तदा ... - Whenever ... (thenever) ...

These suffixes can also be applied to other words:

एकदा = एक + दा = Once (at one time)

The relative pronoun can be made through adding य् for स् and त् in the paradigm of सः, सा, तत्

The relative pronoun must always agree in gender and number with it's antecedent, but not necessarily in case:

रामो यं पश्यामि वनं गच्छति - Rāma, whom I see, I go to the forest (यं is एकवचन द्वितीया विभक्ति पुंलिङ्ग while रामो is एकवचन प्रथम विभक्ति पुंलिङ्ग)

DEFINITISING/NEGATING:

One way to indefinitise is by using the relative and interrogative + the pronoun अपि

यत्र कुत्रापि - Somewhere or other

The interrogative + अपि/ चित्/ चन alone implies something is not mentioned/not important/not really specified

कश्चन - some (कः + चन)

Adding न before any of these makes it indefinite

कदापि (at some time) - न कदापि (never / not at some time)

Negation of adjectives/nouns may be done through prefixing

अ- (consonant initial word) or अन्- (vowel initial word)

A verb may be negated through adding न or sometimes मा (For the imperative/injunctive which is learnt later).

LESSON 7: स्त्रीलिङ्ग in -ई and the गण-s of the present tense

स्त्रीलिङ्ग	एकवचन	द्विवचन	बहुवचन
प्रथमा विभक्ति	देवी	देव्यौ	देव्यः
द्वितीया विभक्ति	देवीम्	देव्यौ	देवीः
तृतीया विभक्ति	देव्या	देवीभ्याम्	देवीभिः
चतुर्थी विभक्ति	देव्यै	देवीभ्याम्	देवीभ्यः
पञ्चमी विभक्ति	देव्याः	देवीभ्याम्	देवीभ्यः
षष्ठी विभक्ति	देव्याः	देव्योः	देवीनाम्
सप्तमी विभक्ति	देव्याम्	देव्योः	देवीषु
सम्बोधन	देवि	देव्यौ	देव्यः

गण-S of the present tense:

Some roots have an -अ- called the thematic vowel. These roots never change. Roots without this अ are athematic and are liable to change

Strong forms (with गुण):

- 1) all forms in roots which have the thematic vowel
- 2) The एकवचन परस्मैपद of the roots without thematic vowel in the लट् and लङ् (imperfect)
- 3) The प्रथमपुरुष एकवचन परस्मैपद and all उत्तमपुरुष forms of the लोट् (imperative)

FIRST गण, the भू गण

Suffix -अ- to root, takes गुण if possible.

When can a root **NOT** take गुण?

- 1) If it ends in a long vowel + final consonant (eg jīv)
- 2) If it ends with a short vowel + final consonant cluster (e.g amp)

See this table for गुण and वृद्धि vowels

Vowel	अ, आ	इ, ई	उ, ऊ	ऋ, ॠ
Simple	अ, आ	इ, ई	उ, ऊ	ऋ, ॠ
गुण	अ, आ	ए	ओ	अर्
वृद्धि	आ	ऐ	औ	आर्

Irregular धातु-s in this गण

The two roots गम् (go) and यम् (give) lose their final म् and insert -च्छ- in it's place

गम् -> गच्छति

यम् -> यच्छति

Some roots lose their nasal

दंश् (bite) -> दशति

These roots are very irregular:

सद् (sit) -> सीदति

पा (drink) -> पिबति

स्था (stand) -> तिष्ठति

Second गण or अद् (eat) गण

Add the endings directly to the root, which takes गुण in the singular परस्मैपद. Some Sandhi rules:

A स्पर्श (stop) before an unvoiced व्यणञ्जन (consonant) changes to the unvoiced स्पर्श corresponding to it.

वेद् -ति -> वेत्ति

A स्पर्श or nasal of the दन्त्य वर्ग following any sound of the मूर्धन्य वर्ग or मूर्धन्य वर्ग ष् becomes it's corresponding मूर्धन्य वर्ग sound

द्विष् -> द्वेष्टि

ष् preceding स् is generally changed to क्, the स् becoming an ष्

द्विष् -सि -> द्वेक्षि

A nasal before स् becomes अनुस्वार

हन -सि -> हंसि

Final च् when it precedes a व्यणञ्जन which is not a nasal or the अन्तःस्थ व् is treated as though it were क्

वच् -ति -> वक्ति

IRREGULAR धातु IN अद् गण

ब्रू (speak, tell) takes an ई in the singular, strengthened

ब्रू-ई-मि ब्रवीमि

The roots रुद् (weep) and स्वप् (sleep) insert -इ- between consonant initial endings and the stem.

रोद्-इ-मि रोदिमि

The root हन् (kill, slay) loses its vowel before vowel initial endings, and its nasal before endings with consonant initial, except if the consonant is म् or व्.

परस्मैपद वर्तमाने लट्	एववचन	द्विवचन	बहुवचन
प्रथमपुरुष	हन्ति	हतः	घ्नन्ति
मध्यमपुरुष	हंसि	हथः	हथ
उत्तमपुरुष	हन्मि	हन्वः	हन्मः

Sometimes, ह् reverts to etymological घ् (for this root and some others).

The third or हु (offer) गण

This गण is marked by अभ्यास (reduplication). First, let us list the general rules of अभ्यास

- 1) The reduplication is a part of the root
- 2) Vowel initial just reduplicates the vowel
- 3) Consonant cluster reduplicates the first consonant + the following vowel

अभ्यास rules specific to the हु गण:

- 1) A स्वर (vowel) is shortened दा -> ददा
- 2) स्वर ऋ -> इ (भृ, बिभृ)
- 3) a महाप्राण (voiced) व्यञ्जन becomes अल्पप्राण (unvoiced) (भृ, बिभृ)
- 4) An initial कण्ठ्य (velar) is replaced by a तालव्य (palatal) corresponding to it in voice, and ह -> ज् (जुहु)

In this root:

अन्ति -> अति

अन्ते -> अते

The endings lose their nasal.

IRREGULAR ROOTS:

दा, धा (give, put) lose their vowel in the weak forms

ददामि, दधामि (I give, I put)

दद्मः, दधति (we give, they put)

When the ध् stands directly before an ending with initial थ्, त् or स्, it becomes त् and the voice moves to the deruplicated अक्षरम् (syllable)

दध् तः -> धत्तः (they two put)

THE FOURTH or दिव् (play) गण

Add -य to the root. This root is fully regular.

THE FIFTH or सु (press out) गण and the EIGHTH or तन् (stretch) गण.

The eighth adds उ to the root, and the fifth नु. These नु and उ take गुण where appropriate (becoming नो, ओ).

NOTE: उ may be dropped before the म्, व् of the बहुवचन and दिवचन उत्तमपुरुष ending. Roots in the सु गण with a final consonant are an exception to this rule.

IRREGULAR ROOTS IN THESE TWO गण-s:

1. कृ, to do (8P) has no final nasal, It's stems are irregular: करो- (strong), कुरु- (weak). The weak stem always loses it's : उ before the म्, व् of the बहुवचन and दिवचन उत्तमपुरुष ending
2. श्रु (5P), to hear becomes शृनो (strong), शृनु (weak).

SIXTH OR तुद् (Strike, hit) गण

Add -अ- to the ungunated root.

EXCEPTIONS:

Some roots infix a nasal before the final consonant

The root इष् (want, desire) forms its stem by इच्छ, e.g इच्छति (he wants)

SEVENTH OR रुध् (block) गण

Infix न- (strong), न्- (weak) before the final consonant of a root. Sandhi must be noted:

- 1) A nasal immediately preceding a स्पर्श is changed to the nasal of the वर्ग of that स्पर्श
युञ्ज् -तः -> युङ्क्तः
- 2) Root final ज् is treated like root final च्, thus becoming च्.
- 3) The महाप्राण of a स्पर्श is lost before any other स्पर्श or ऊष्मन्
रुध् -से -> रुन्त्से
- 4) If a root final voiced स्पर्श immediately preceeds the initial त्, थ् of a termination, the त्, थ् become aspirated, thus turning into ध्
रुणध् ति -> रुणद्धि

The NINTH or क्री (purchase, buy) गण

ना (strong) and नी (weak) are suffixed to an unstrengthened root. The ई of नी is lost after a vowel-initial ending.

IRREGULAR ROOT:

ज्ञा (to know) -> जानामि (I know), जानीमः (We know), strong stem जाना and weak जानी.

THE TENTH OR चुर (to steal) गण

Add अय after strengthened root. This root is very uncommon and as we will see later, it is very peculiar in its conjugation outside of the present system.

LESSON 8: Nouns in -अन्, the अनद्यतन भूते लङ् (imperfect) and उपसर्ग-s (verbal prefixes).

Noun strength.

Nouns can have up to three strenghts. Strong, middle and weak. Some have only two and some have only one. Let us look at where these strengths occur:

- 1) In the पुंलिङ्ग, स्त्रीलिङ्ग the प्रथमा विभक्ति in both the एवचन and the द्विवचन plus the बहुवचन is strong, as well as the द्वितीया विभक्ति in the एवचन and द्विवचन. The rest is weaker.
- 2) It is weak if the ending has an initial consonant, and weakest if it has an initial vowel
- 3) For the नपुंसकलिङ्ग only the प्रथमा and द्वितीया विभक्ति in the एवचन and द्विवचन are strong. If there is a weakness distinction, the प्रथमा and द्वितीया विभक्ति एवचन is weak, and the द्विवचन of the same cases is the weakest.

Noun stems in -अन्

Strong weak

पुंलिङ्ग	एकवचन	द्विवचन	बहुवचन
प्रथमा विभक्ति	आत्मा	आत्मानौ	आत्मानः
द्वितीया विभक्ति	आत्मानम्	आत्मानौ	आत्मनः
तृतीया विभक्ति	आत्मना	आत्मभ्याम्	आत्मभिः
चतुर्थी विभक्ति	आत्मने	आत्मभ्याम्	आत्मभ्यः
पञ्चमी विभक्ति	आत्मनः	आत्मभ्याम्	आत्मभ्यः
षष्ठी विभक्ति	आत्मनः	आत्मनोः	आत्मनाम्
सप्तमी विभक्ति	आत्मनि	आत्मनोः	आत्मसु
सम्बोधन	आत्मन्	आत्मानौ	आत्मानः

Strong weak, weakest

पुंलिङ्ग	एकवचन	द्विवचन	बहुवचन
प्रथमा विभक्ति	राजा	राजानौ	राजानः
द्वितीया विभक्ति	राजानम्	राजानौ	राजनः
तृतीया विभक्ति	राज्ञा	राजभ्याम्	राजभिः
चतुर्थी विभक्ति	राज्ञे	राजभ्याम्	राजभ्यः
पञ्चमी विभक्ति	राज्ञः	राजभ्याम्	राजभ्यः
षष्ठी विभक्ति	राज्ञः	राज्ञोः	राज्ञाम्
सप्तमी विभक्ति	राजनि or राज्ञि	राज्ञोः	राजसु
सम्बोधन	राजन्	राजानौ	राजानः

Strong, weak (NEUTER)

नपुंसकलिङ्ग	एकवचन	द्विवचन	बहुवचन
प्रथमा विभक्ति	कर्म	कर्मणी	कर्माणि
द्वितीया विभक्ति	कर्म	कर्मणी	कर्माणि
तृतीया विभक्ति	कर्मणा	कर्मभ्याम्	कर्मभिः
चतुर्थी विभक्ति	कर्मणे	कर्मभ्याम्	कर्मभ्यः
पञ्चमी विभक्ति	कर्मणः	कर्मभ्याम्	कर्मभ्यः
षष्ठी विभक्ति	कर्मणः	कर्मणोः	कर्मणाम्
सप्तमी विभक्ति	कर्मणि	कर्मणोः	कर्मणु
सम्बोधन	कर्म/कर्मन्	कर्मणी	कर्माणि

Strong, weak, weakest (NEUTER)

नपुंसकलिङ्ग	एकवचन	द्विवचन	बहुवचन
प्रथमा विभक्ति	नाम	नामनी / नम्नी	नामानि
द्वितीया विभक्ति	नाम	नामनी / नम्नी	नामानि
तृतीया विभक्ति	नाम्ना	नामभ्याम्	नामभिः
चतुर्थी विभक्ति	नाम्ने	नामभ्याम्	नामभ्यः
पञ्चमी विभक्ति	नाम्नः	नामभ्याम्	नामभ्यः
षष्ठी विभक्ति	नाम्नः	नाम्नोः	नामनाम्
सप्तमी विभक्ति	नामनि / नाम्नि	नाम्नोः	नामसु
सम्बोधन	नाम / नामन्	नामनी / नम्नी	नामानि

अनद्यतन भूते लङ् (imperfect)

The अनद्यतन भूते लङ् literally means: Past time prior to today. However, in actual usage this is just a name, it can be used elsewhere too. It is the only past tense derived from the present stem. Let us now look at its formation:

- 1) An आगम (augment), namely अ- is prefixed to the stem. If the stem has an initial vowel, the आगम combines with it to form the वृद्धि grade of that vowel. e.g अ + इच्छ = ऐच्छ
- 2) To this stem are added the secondary endings:

परस्मैपद	एववचन	द्विवचन	बहुवचन
प्रथमपुरुष	-त्	-ताम्	-अन्/-उः
मध्यमपुरुष	-स्	-तम्	-त
उत्तमपुरुष	-अम्	-व	-म

And the आत्मनेपद

आत्मनेपद	एववचन	द्विवचन	बहुवचन
प्रथमपुरुष	-त	-आताम्	-अन्त, -अत, -रन्
मध्यमपुरुष	-थाः	-आथाम्	-ध्वम्
उत्तमपुरुष	-इ / -ए	-वहि	-महि

NOTE:

अ + प्रथमपुरुष एववचन परस्मैपद इ = ए

The third gana uses -उः, not -अन्, so e.g अजुहवुः (they offered). Note how before this ending the final vowel is subject to गुण.

Due to the rule of the deletion of final consonants until only one is left, the 7th gana has weird forms:

अभुनक्त् -> भुनक्

अभुनक्ष् -> अभुनक्

The root अस् (be), inserts ई in the मध्यमपुरुष, प्रथमपुरुष, thus: आसीत् (he was), आसीः (you were)

उपसर्ग-s, verbal prefixes:

उपसर्ग-s can be prefixed to a verb to create a new verb. This meaning can either be pleonastic (it doesn't change the meaning at all, or very little), idiomatic or analytical. Note that in the imperfect, the augment is placed after the उपसर्ग, rather than before the उपसर्ग.

We will now look at a list of the उपसर्गs:

अति- (beyond, exceeding)

अधि- (over, superior)

अनु- (after, successive, following)

अन्तर्- (within)

अप- (away OR bad morals)

अभि- (to for, towards, fully)

अव- (down)

आ- (back, return, in motion verbs, or intensifiers/pleonastically used)

उद्- (up, rising)

उप- (towards)

नि- (down, into, in)

निः- (out, out from)

परा- (away, forth)

परि- (around, about)

प्र- (onward, often used pleonastically)

प्रति- (back, against, reciprocal action)

वि- (opposition, against, reciprocal action)

सम्- (together)

NOTE: a root can take multiple उपसर्ग, परि-नि-वृत् for example.

LESSON 9: Nouns in -अः, कर्मणि प्रयोग (passive voice).

नपुंसकलिङ्ग	एकवचन	द्विवचन	बहुवचन
प्रथमा विभक्ति	तपः	तपसी	तपांसि
द्वितीया विभक्ति	तपः	तपसी	तपांसि
तृतीया विभक्ति	तपसा	तपोभ्याम्	तपोभिः
चतुर्थी विभक्ति	तपसे	तपोभ्याम्	तपोभ्यः
पञ्चमी विभक्ति	तपसः	तपोभ्याम्	तपोभ्यः
षष्ठी विभक्ति	तपसः	तपसोः	तपसाम्
सप्तमी विभक्ति	तपसि	तपसोः	तपःसु
सम्बोधन	तपः	तपसी	तपांसि

The equivalents in -उः, इः are largely the same, but with these changes:

as -> is/us

o -> ir/ur

ā->ī/ū

With these things, one should be able to decline हविः, धनुः. See the original book for the answer.

कर्मणि प्रयोग (passive voice).

It functions much like in English. The sign of this voice is -य. It employs the आत्मनेपद endings. The कर्तृ in a passive sentence is different!

Rama kills him - In this sentence, Rama is clearly the one who is killing

He was killed by Rama - Rama is still the one doing the killing, but the subject (who is being killed?) is he. Thus, in sanskrit:

स हन्यते रामेण - He was killed by rāma.

Thus, the agent (The one who is doing the killing in the case of the previous sentence) is put in the तृतीया विभक्ति, and it is translated as: By (noun).

भावे प्रयोग - Abstract construction.

This is a construction which functions kind of like an impersonal construction. This construction, although uncommon, exists in languages like Dutch:

मुनिना वन उष्यते - Er wordt in het bos door de wijsgeer geleefd - Literally = It is lived in the forest by the sage, or in better English: The sage lives in the forest.

The implied subject, as with a normal कर्मणि प्रयोग is put in the तृतीया विभक्ति. Thus, the word for sage in the previous sentence was also put in the तृतीया विभक्ति. The verb is put in the कर्मणि प्रयोग प्रथमपुरुष. This is the भावे प्रयोग.

To summarise, these are the steps to make a कर्तरि प्रयोग into a कर्मणि प्रयोग

- 1) put the कर्तृ in the तृतीया विभक्ति
- 2) put the कर्मन् in the प्रथमा विभक्ति
- 3) Put the verb in the कर्मणि form, which should agree with the कर्मन्

One can turn a कर्मणि प्रयोग into a कर्तरि प्रयोग by reversing the above procedure.

FORMATION OF THE कर्मणि प्रयोग

- 1) Add -य to the ROOT (not the present stem)
- 2) Add the आत्मनेपद endings

EXCEPTIONS:

- 1) Root final इ / उ are lengthened to ई / ऊ
- 2) Root final आ (and often ए, ओ, ऐ, औ) becomes ई (but ज्ञायते jñāyate – It is known)
- 3) Root final ऋ becomes रि
- 4) Exception to above rule: ऋ if preceded by a conjunct takes गुण instead.
- 5) Certain roots with initial व, य undergo shortening called संप्रसारण, turning व and य into उ and इ respectively
- 6) Some verbs have no कर्मणि प्रयोग form.
- 7) पश् (see) is supplanted by दृश् in all forms, thus the passive is दृश्यते (he was seen)

LESSON 10:

पुंलिङ्ग	एकवचन	द्विवचन	बहुवचन
प्रथमा विभक्ति	पिता	पितरौ	पितरः
द्वितीया विभक्ति	पितरम्	पितरौ	पितृन्
तृतीया विभक्ति	पित्रा	पितृभ्याम्	पितृभिः
चतुर्थी विभक्ति	पित्रे	पितृभ्याम्	पितृभ्यः
पञ्चमी विभक्ति	पितुः	पितृभ्याम्	पितृभ्यः
षष्ठी विभक्ति	पितुः	पित्रोः	पितृणाम्
सप्तमी विभक्ति	पितरि	पित्रोः	पितृषु
सम्बोधन	पितः	पितरौ	पितरः

Non-kinship

पुंलिङ्ग	एकवचन	द्विवचन	बहुवचन
प्रथमा विभक्ति	कर्ता	कर्तारौ	कर्तारः
द्वितीया विभक्ति	कर्तारम्	कर्तारौ	कर्तृन्
तृतीया विभक्ति	कर्त्रा	कर्तृभ्याम्	कर्तृभिः
चतुर्थी विभक्ति	कर्त्रे	कर्तृभ्याम्	कर्तृभ्यः
पञ्चमी विभक्ति	कर्तुः	कर्तृभ्याम्	कर्तृभ्यः
षष्ठी विभक्ति	कर्तुः	कर्त्रोः	कर्तृणाम्
सप्तमी विभक्ति	कर्तरि	कर्त्रोः	कर्तृषु
सम्बोधन	कर्तः	कर्तारौ	कर्तारः

Neuter:

नपुंसकलिङ्ग	एकवचन	द्विवचन	बहुवचन
प्रथमा विभक्ति	दातृ	दातृणी	दातृणि
द्वितीया विभक्ति	दातृ	दातृणी	दातृणि
तृतीया विभक्ति	दातृणा	दातृभ्याम्	दातृभिः
चतुर्थी विभक्ति	दातृणे	दातृभ्याम्	दातृभ्यः
पञ्चमी विभक्ति	दातृणः	दातृभ्याम्	दातृभ्यः
षष्ठी विभक्ति	दातृणः	दातृणोः	दातृणाम्
सप्तमी विभक्ति	दातृणि	दातृणोः	दातृषु
सम्बोधन	दातृ/दातः	दातृणी	दातृणि

NOTE: Feminine nouns like mātR have their accusative in मातृः, not मातृन्. svasR also belongs to this group.

NOTE: the non-kinship term most often is used for nouns in --त् from the agentive suffix. It takes गुण where possible. Sometimes there is an -इ- added before -त्. the kinship nouns नप्तृ (grandson) and स्वसृ (sister) decline accordingly to the non-kinship declension, but स्वसृ has the accusative plural in स्वसृः.

NOTE: -त् can become -त्री if the agent is a feminine thing.

भूते कृदन्त - Past participle

Participles in Sanskrit can be used very commonly to avoid a finite verb (i.e. which is conjugated). Instead, nominal verb forms like participles tend to be used. The भूते कृदन्त is a very common one, but quite difficult to form.

Meaning:

- 1) From transitive roots (those who can take a कर्मन्), the meaning is passive. Thus, the rules for the कर्मणि प्रयोग as regards the कर्तृ and कर्मन् are also to be applied here. One must note that the meaning does not necessarily have to imply the past (although it often does). It simply functions as a *perfective* form, in the sense that it has been completed. The abandoned girl for example, does not imply whether she is still abandoned (making it a past if she were), simply that the action of abandoning has been completed.
- 2) For intransitive roots (those who cannot take a कर्मन्), the meaning is often just a simple past tense. This usage is especially common for verbs of movement (note that, although the locus of motion is in the द्वितीया विभक्ति, they are not transitive). For some roots, the meaning is not even about the past at all. This can be the case for the root स्था (stand) as an example.
- 3) Some of these aforementioned roots may even be used as a noun (e.g. बुद्ध, enlightened one).

The formation always ends in -अ, making it decline like पुस्तकम्, पुरुषः and कन्या. The most common way to form it is by adding --त् to an unstrengthened root

कृ + त = कृत (done)

If the root has a weaker form, that form is used:

दंश्, has वर्तमाने लट् दशति, thus losing the nasal and becoming दष्ट (bitten)

This also applies to roots which take संप्रसारण in the passive.

Small usage note: The root वच् is especially common in passive constructions. It can, for the bhūte kRdanta, refer to either something being said, or something being said to someone. In the first case, it is neuter, and otherwise in the gender of the addressed person

Some roots, some very common, lose their nasal:

गम्, गत (go)

यम्, यत (restrain)

नम्, नत (bend, bow)

रम्, रत (delight)

हन्, हत (slay)

These sound changes are important:

आ, ए, ओ, ऐ, औ become ई before त्

पा + त -> पीत (drunk (NOTE: Not in the sense of alcohol)

Exceptions exist:

ज्ञा, ज्ञात (know)

स्था, स्थित (stand)

दा, दत्त (give)

धा, हित (put)

A root final voiced aspirate before त् is deaspirated, while त् becomes voiced and aspirated

लभ् + त -> लब्ध

दह् (burn), दुह् (milk) are treated as though they are दघ्, दुघ्, नह् is treated as though it were नध्

दह्, दग्ध (burn)

दुह्, दुग्ध (milk)

नह्, नद्ध (bind)

Several other roots with ह् are also weird:

ह् before त becomes ढ्, त disappears, and इ उ, if before ह्, turn into ई ऊ respectively. For सह्, (endure, bear) and वह्, अ turns into ओ

लिह् -> लिहत् -> लिढ -> लीढ (to lick)

वह् -> वहत् -> वढ -> वीढ (to carry)

तालव्य च्, ज् like elsewhere turn into क् before त्, Note also how त् becomes ट् after ष्. Finally note how श् preceding त्, थ् always becomes ष्.

Some roots require an -इ- to be inserted between the root and the suffix. There are a few rules, which can be found in the devavanipraveshika, but in general, these must be learnt as you encounter them, or on one's own by learning principal parts for all verbs.

The root ग्रह् (take) inserts ई, becoming गृहीत

A few roots use -न्, most often they end in द्. द् assimilates to न्, becoming the cluster न्न

छिद् + न् -> छिन्न (cut)

LESSON 11: Adjectival suffixes -मन्त्, -वन्त्, वतवत् (past active participle), त्वान्त (gerundive), लोट् (imperative)

पुंलिङ्ग	एकवचन	द्विवचन	बहुवचन
प्रथमा विभक्ति	भगवान्	भगवन्तौ	भगवन्तः
द्वितीया विभक्ति	भगवन्तम्	भगवन्तौ	भगवतः
तृतीया विभक्ति	भगवता	भगवद्भ्याम्	भगवद्भिः
चतुर्थी विभक्ति	भगवते	भगवद्भ्याम्	भगवद्भ्यः
पञ्चमी विभक्ति	भगवतः	भगवद्भ्याम्	भगवद्भ्यः
षष्ठी विभक्ति	भगवतः	भगवतोः	भगवताम्
सप्तमी विभक्ति	भगवति	भगवतोः	भगवत्सु
सम्बोधन	भगवन्	भगवन्तौ	भगवन्तः

नपुंसकलिङ्ग	एकवचन	द्विवचन	बहुवचन
प्रथमा विभक्ति	भगवत्	भगवती	भगवन्ति
द्वितीया विभक्ति	भगवत्	भगवती	भगवन्ति
तृतीया विभक्ति	भगवता	भगवद्भ्याम्	भगवद्भिः
चतुर्थी विभक्ति	भगवते	भगवद्भ्याम्	भगवद्भ्यः
पञ्चमी विभक्ति	भगवतः	भगवद्भ्याम्	भगवद्भ्यः
षष्ठी विभक्ति	भगवतः	भगवतोः	भगवताम्
सप्तमी विभक्ति	भगवति	भगवतोः	भगवत्सु
सम्बोधन	भगवत्	भगवती	भगवन्ति

The feminine is formed by adding ई to the weak stem, e.g भगवती, declined like देवी.

महन्त् (big), has long आ in the strong forms, so e.g महान्तौ

The suffixes -मन्त्, -वन्त् are suffixed to noun-stems to create possessive adjectives:

बुद्धि, बुद्धिमन्त् (intelligence, having intelligence)

The suffix -वन्त् is used instead of -मन्त् IF:

- 1) म्, अ, आ is the final or penultimate letter
- 2) The original stem ends in a स्पर्श

The past active participle is formed by adding वन्त्, वती (feminine) to the past passive participle. In meaning, it is simply a past tense.

The त्वान्त (gerund) is a very useful verbal form in the language. It is translated as:
Having (verb), for example having abandoned, having read, having killed, et cetera.

It is used to mark something that happened prior or at the same time as another dependant clause. You could say it is used to mark two successive dependant clauses. Most often, but not always, the subject of the gerund is the same as the subject of the original clause.

There is no limit to how many gerunds can be used next to each other:

Having read, Having practiced, Having written and having studied, he finally grasped the concept.

The त्वान्त is an अव्ययपद (indeclinable) and thus can be used in both कर्तरि and कर्मणि clauses, and need not agree to the कर्तृ.

Formation:

- 1) If no उपसर्ग is involved, -त्वा is added to the weak form of the root, generally the same form as the भूते कृदन्त.
गम्, गत्वा
- 2) Some roots use the -इ-, the root ग्रह् (take) forms गृहीत्वा (having taken).
- 3) the 10th गण takes -इ- instead of the final अ of the लट्, see: चिन्तयति -> चिन्तय -> चिन्तयि -> चिन्तयित्वा. This is the peculiarity which was mentioned earlier.

The ल्यबन्त् gerund consists of an उपसर्ग

Formation:

- 1) If the root does not end in a final vowel, add -य. The weakened form of the root is generally used
- 2) If the root does end with a short vowel, add -त्य

लोट् (Imperative)

The imperative has no mode sign, it simply adds these endings:

परस्मैपद वर्तमाने लट्	एववचन	द्विवचन	बहुवचन
प्रथमपुरुष	-तु	-ताम्	-अन्तु/-अतु
मध्यमपुरुष	-हि /-धि	-तम्	-त
उत्तमपुरुष	-आनि	-आव	-आम

आत्मनेपद

आत्मनेपद वर्तमाने लट्	एववचन	द्विवचन	बहुवचन
प्रथमपुरुष	-ताम्	-आताम्	-अन्ताम् / -अताम्
मध्यमपुरुष	-स्व	-आथाम्	-ध्वम्
उत्तमपुरुष	-ऐ	-आवहे	-आमहे

The मध्यमपुरुष परस्मैपद of the thematic verb is identical to the present stem.

Athematic verbs use -हि (vowel final) or -धि (consonant final). The weak form is used.

हु is irregular, having जुहुधि

दा - देहि

धा -> धेहि

Roots of the fifth and eighth gana take -हि only if the root itself ends in a consonant, but if the root ends in a vowel, it is identical with the weak stem.

Ninth gana roots -हि, but those ending in consonants (root) take -आन्, and lose their gana sing -न्, thus

ग्रह्, गृहाण (take)

The imperative third person singular active (e.g astu) of bhū and as is used to signify “okay, very well”

The passive imperative often signifies a bhāve prayoga construction:

Let it be spoken by you – Speak!

त्वया उच्यताम् (no Sandhi!, with sandhi = त्वयोच्यताम्

Use मा to negate the imperative

The third person imperative is translated as (let him/them/them two (verb))

Let him sit!

The first person imperative is translated as: let me/us/us two (verb)

Let us go! let's go!

LESSON 12:

पुंलिङ्ग	एकवचन	द्विवचन	बहुवचन
प्रथमा विभक्ति	योगी	योगिनौ	योगिनः
द्वितीया विभक्ति	योगिनम्	योगिनौ	योगिनः
तृतीया विभक्ति	योगिना	योगिभ्याम्	योगिभिः
चतुर्थी विभक्ति	योगिने	योगिभ्याम्	योगिभ्यः
पञ्चमी विभक्ति	योगिनः	योगिभ्याम्	योगिभ्यः
षष्ठी विभक्ति	योगिनः	योगिनोः	योगिनाम्
सप्तमी विभक्ति	योगिनि	योगिनोः	योगिषु
सम्बोधन	योगिन्	योगिनौ	योगिनः

Neuter

नपुंसकलिङ्ग	एकवचन	द्विवचन	बहुवचन
प्रथमा विभक्ति	योगि	योगिनी	योगीनि
द्वितीया विभक्ति	योगि	योगिनी	योगीनि
तृतीया विभक्ति	योगिना	योगिभ्याम्	योगिभिः
चतुर्थी विभक्ति	योगिने	योगिभ्याम्	योगिभ्यः
पञ्चमी विभक्ति	योगिनः	योगिभ्याम्	योगिभ्यः
षष्ठी विभक्ति	योगिनः	योगिनोः	योगिनाम्
सप्तमी विभक्ति	योगिनि	योगिनोः	योगिषु
सम्बोधन	योगि	योगिनी	योगीनि

Feminine: add ई to stem in -इन्.

NOTE: These suffixes are mostly used for thematic stems (e.g योगः). The suffix -विन्, declined identically, is used for नपुंसकलिङ्ग nouns in -अस्, such as तपस्.

समासः Compounding.

Compounds are words like superman, freestyle. They are composites made up from at least 2 words. As we will see later, these words can be of many types, and are not restricted to adjectives and nouns as in the example above.

In Sanskrit, the final word says something outside the compound, compare:
I took the horsecart

I took the carthorse

In the first, the horse is a kind of cart. In the second, the cart is a type of horse. This is the way it works in Sanskrit too.

A compound is analysed from left to right, compare:

गोपीपीनपयोधरमर्दनचञ्चलकरयुगशालिन्

Individual parts:

गोपी-पीन-पयोधर-मर्दन-चञ्चल-कर-युग-शालिन्

Literally:

Cowgirl-swelling-breast-kneading-trembling-hand-pair-having

This should be analysed as follows:

- 1) Take 2 pairs at a time:
- 2) Go from right to left

Having pair = Having a pair

Having pair hand = Having a pair of hands

Having pair hand trembling = Having a pair of hands which are trembling

Having pair hand trembling kneading = Having a pair of hands which are trembling for kneading

Having pair hand trembling kneading breast = Having a pair of hands which are trembling for kneading of the breast(s)

Having pair hand trembling kneading breast swelling = Having a pair of hands which are trembling for the kneading of the swelling breast(s)

Having pair hand trembling kneading breast swelling cowgirl = Having a pair of trembling hands for the kneading of the swelling breast(s).

This is the meaning of this compound.

Formation:

- 1) All members except the last member lose their case, number, etc. Instead, the stem is used.
Note: This can cause some ambiguity. Thus, devamitram can mean:
Friend of god

Friend of two gods
Friend of the gods

But also very well friend for the god, friend for the two gods, etc.

2) विग्रह is the art of appositioning a compound.

खर्मधारय समासः

This compound consists of a noun/adjective/preposition carrying an adjectival meaning, and a noun. Note that sandhi in compounds is external Sandhi.

Most commonly, one finds an adjective and a noun:

सुन्दरमृगः - Beautiful-deer - The deer which is beautiful/Beautiful deer.

The विग्रह would be सुन्दरो मृगः.

The noun (मृगः) takes no alteration, and is used exactly like any other noun.

A less common form is two nouns, influencing each other:

राजर्षिः - King-sage - Sage who is king, Royal sage.

The विग्रह is राजा ऋषिः

समानाधिकरणः - Case agreement

Because the parts in a kharmadhāraya compound always belong together, they always take the same case in The विग्रह. This समानाधिकरणः is commonly called congruency in English.

तत्पुरुष समास

This is also a very common compounding type. This type is different from the previous, in that there is never समानाधिकरणः. In विग्रह, the last member is in the प्रथमा विभक्ति, while the other members can be any case.

The षष्ठी विभक्ति, तृतीया विभक्ति are most common in this case relationship.

देवपुत्रः uses a षष्ठी विभक्ति in विग्रह, meaning देवस्य पुत्रः is the विग्रह.

नृपहत uses a तृतीया विभक्ति in विग्रह, meaning नृपेण हतः is the विग्रह

As one can see, the last member can be both an adjective or a noun. We can say then, that a तत्पुरुष समास can be used like an adjective or a noun, depending on what type of word the last member is.

Let us look at a few others:

स्वर्गगमनम् uses a द्वितीया विभक्ति in विग्रह, स्वर्गं गमनम्

मरणभयम् uses a पञ्चमी विभक्ति, मरणाद्भयम्

पादोदकम् uses a चतुर्थी विभक्ति, पादाभ्यामुदकम्

वनवासः uses a सप्तमी विभक्ति, वने वासः

Some useful things to determine the type of compound:

- 1) If the भूते कृदन्त is the first member, it is almost certainly a कर्मधारय
- 2) If the भूते कृदन्त is the final member, it is almost certainly a तत्पुरुष functioning as an adjective
- 3) If the form is a भूते कृदन्त, the विग्रह likely uses a तृतीया विभक्ति.
- 4) You can add a कर्मधारय and a तत्पुरुष together, e.g नृपहतपुत्रः, नृपेण हतः पुत्रः, son who has been slain by the king.

- 5) A noun + adjective is often a कर्मधारय comparing something, e.g. tall as a tree, the विग्रह often uses इव, e.g. वृक्ष इव तुङ्ग for वृक्षतुङ्ग, tall as a tree.
- 6) The name for a compound is based on the final conjuncture, thus नृपहतपुत्रः, नृपेण हतः पुत्रः is a कर्मधारय compound.

Certain words use strange forms:

- 1) Words in -अन्, -इन् lose their nasal and become -अ, -इ respectively

राजपुरुषः, राज्ञः पुरुषः from राजन्.

- 2) The word राजन् (king), as final member loses its nasal too, becoming राज, which is declined as though it were राजः.

राजराजः = राज्ञां राजः = King of kings.

- 3) Stems in -अन्त् use the weak stem, -अत्, instead, भगवद्गीता = भगवतो गीता = song of the blessed one.
- 4) The adjective महन्त् as prior member is महा, not महत् महाराजः = महान्राजा = Big king, king who is big
- 5) Pronouns, only occurring in तत्पुरुष compounds, use their पञ्चमी विभक्ति (for अहम्, त्वम्), case relation does not matter. The pronoun सः, सा, तत् always use the form तत्

उपपद समास - Reduced word compound

Some तत्पुरुष compounds consist of a final verbal root. This form is slightly weird. IN विग्रह, a finite verb is substituted for this root, most commonly a प्रथमपुरुष वर्तमाने लट् वेदवित् = वेदान्वेति = knower of vedas.

Formation:

- 1) Long vowel of root is shortened (-ज्ञा -> -ज्ञ)
- 2) Short vowel final root suffix -त् (-जि -> -जित्)

The root गम् has irregular ग, खग = खे गच्छति (sky-goer, he who goes in the sky = bird)

LESSON 13: तुमन्नन्त (infinitive), बहुव्रीहि application of समास-s

-तुम् is the infinitive suffix. It is added to the root, which takes गुण if possible.
Sometimes -इ- is added, The तुमन्नन्त uses this vowel exactly like the suffix -तृ uses it.

दृश् (see) irregularly forms द्रष्टुम्

सृज् (create) also forms स्रष्टुम्

The tenth गण removes its vowel:

चिन्त्, चिन्तय, चिन्तयि, चिन्तयितुम्

It is used much like in English, for verbs of desire, capability, will, intent, etc.

I want to go

I can go (no to, since can is a modal verb)

I intend to go

It is also used with verbs of movement in Sanskrit, just like English:

Did you come to see me.

It can be used with अर्ह्, अर्हति (be worthy/capable) to form a polite imperative.

The infinitive can be used in a passive sense without change in form.

बहुव्रीहि application

The बहुव्रीहि is an application, not a compound type in itself. It suggests that the whole compound is used to modify something that is outside the compound.

A noun in Sanskrit may be used like an adjective with no specific adjective marker, if it is the final member of a कर्मधारय or a तत्पुरुष समास.

Some examples, in English, demonstrating this:

The redcoats are coming (Paul Revere) – It is not the fact that coats which are red (कर्मधारय) are coming, but the fact that men whose coats are red are coming.

Blue-blood – This does not suggest that they literally are blood which is blue (again कर्मधारय), but that they are people whose blood is blue.

Since a noun has an inherent gender, and an adjective must agree with a noun, बहुव्रीहि applications ensure that a noun drops it's inherent gender, and goes back to its stem, which then is declined as necessary

Neuter stems in -अस् become stems in -अ for example, and they are then declined like पुत्रः, पुस्तकम्, कन्या.

Thus, if a noun is a final of a compound, and it's gender is different from it's inherent gender, you can be very certain it is a बहुव्रीहि application of a compound.

Even if the inherent gender, by sheer coincidence, is the same, it can be distinguished:

His father was a blackshirt

We can be very certain that his father was, in fact, not a shirt which is black, but that he was a father whose shirt is black. Compare the sanskrit:

अस्माकं ग्रामे बहुव्रीहिर्वसति भर्यया सह

Our-genitive village-locative much-rice-nominative lives-present wife-instrumental with
In our village a much-rice lives.

Again, it would be strange to say that rice which is large in quantity lives in the village. Even though व्रीहिः (rice) is used with its inherent पुल्लिङ्ग. Thus, we can be certain it's a बहुव्रीहि compound application, so we translate:

In our village he whose rice is much lives, or more commonly: He whose rice is much lives in our village.

The विग्रह is an important point. Let us look at it:

- 1) First, do विग्रह as normally. This we do to establish if it's a कर्मधारय or a तत्पुरुष समास. The inherent gender should be used, since we are not looking at the बहुव्रीहि application yet.
- 2) Immediately afterwards the obvious marker of the विग्रह of a बहुव्रीहि is inserted: The relative pronoun यः, या, यत्. The case of this pronoun is determined by the relationship between the समास and that which it modifies.
- 3) After this relative, the correlative form is used in the case in which it actually appears in the sentence, or in the nominative. Often the nominative is replaced by a repetition of the बहुव्रीहि.

Example with पीताम्बरः (yellow-cloth)

- 1) पीताम्बरः = पीतम् अम्बरम् (karmadhāraya)
- 2) पीतम् अम्बरं यस्य
- 3) पीतम् अम्बरं यस्य स पीताम्बरः

An example with karmadhāraya:

1) सागरमेखला = पृथिवी

1) सागरो मेखला

2) सागरो मेखला यस्या

3) सागरो मेखला यस्या सा सागरमेखला

Whose griddle is the ocean, she is griddle-oceaned.

Even in English, this विग्रह makes sense.

I ADVISE THE READER TO ALSO READ THE EXPLANATION IN THE BOOK AS TO NOT MISS ANY DETAILS!

द्विगु समास

This compound is a subtype of the karmadhāraya compound and it consists of a numeral as first member.

Its usages are:

1) To denote something of which the number is well-known or set. The एकवचन is always used, even if the number is more than one.

2) As बहुव्रीहि epithet

दशबलः = दश बलानि यस्य स (दशबलः)

Lesson 14: द्वन्द्व समास, अव्ययीभाव समास and विधि लिङ्

द्वन्द्व समास - Dvandva compound

This compound is very simple. It functions like a way to summarise things, much like the participle च.

- 1) The gender of a द्वन्द्व समास is the same of its final number
- 2) The number is determined not by the amount of members in the compound, but by the number it represents, thus we get:
देवपुरुषाः - Gods and men, and it is a plural, not a dual despite the fact there are two members
- 3) There is no limit of members
- 4) Sometimes, when a pair of nouns are very closely associated, नपुंसकलिङ्ग एकवचन is used as ending of the final member.
- 5) The द्वन्द्व समास may be used in other extended compounds, but in the विग्रह it is left intact.
- 6) सुखदुःखद = सुखदुःखे ददाति (for previous point)
- 7) The order of words is not of syntactic importance, but the native grammarians put down some rules:
 - 1) A word signifying someone of greater importance and honour, they go first.
 - 2) If the previous rule does not apply, a word with fewer syllables precedes.
- 8) When a kinship term in -ऋ precedes another such word or the word पुत्रः in a द्वन्द्व समास, -ऋ becomes -आ.
- 9) In a few cases, when nouns are very closely associated as a natural pair, the द्विवचन of either may be used to signify the द्वन्द्व.

अव्ययीभाव समास - Indeclinable compound

This compound consists of an indeclinable as it's prior member and a nominal item as it's final member.

- 1) The ending is often प्रथमा एकवचन नपुंसकलिङ्ग
- 2) Final stems in -अन् take -अ though नपुंसकलिङ्ग ones may use -अम्
- 3) Final long vowels are shortened

The prior member is most often:

- 1) उपसर्ग
- 2) स (=सह, together) =सकोपः (with anger)
- 3) A relative indeclinable, such as यथा (just as, in accordance with), तावत् (to the extent as)

विधि लिङ् (Optative)

This final major verb mood from the present-stem is used for:

- 1) Proscription (He should go, He should go and live in the forest)
- 2) Hypothesis (If Rama were not a hero, how would men live)

The mode-sign is ई and for athematic active verbs it is या.

For thematic verbs, अ + ई = ए

The secondary endings (those of the imperfect/अद्यतन भूते लङ् are used

ए may not come into contact with vowels. If it does, it becomes एय्

भव्-ए-अम् -> भवेयम् (Should I be, If I were)

Athematic verbs:

-या is suffixed to the weak stem of a roto:

आ is lost before उः, giving युः

E.g

आप्नुयात् (he should obtain)

आप्नुयुः (they should obtain)

Two irregularities:

अस् uses the weak stem स्, e.g स्यात् (he is). स्यात् can be used to mean maybe, perhaps, due to it's hypothetical nature

कुरु (weak-stem meaning do) loses its उ, giving e.g कुर्यात् (he should do)

आत्मनेपद

Thematic verbs use the same system as in the परस्मैपद, but they have रन्, not अन्, वर्तेरन् (they should exist)

Athematic verbs use -ई-, suffixed to the weak stem. ई is off-set by य् if it precedes a vowel

भुञ्जीय - I should eat

आशीर् लिङ् or benedictive

It is known as the optative of blessing. It is used for wishes, primarily but not necessarily addressed to dieties.

It is only found in the parasmaipada, and it's characteristic is -या- added to the root.

Lesson 15: वर्तमाने कृदन्त (present participle)

The present participle is a construction that also exists in English:

Father, hearing the verdict, becomes mad, or perhaps more commonly

Father, while hearing the verdict, becomes mad.

As one can see, the participle is subordinate to the main clause (Father becomes mad). You can leave out hearing the verdict

Father becomes mad

But you cannot leave it father becomes mad

Hearing the verdict.

This should be understood clearly. In this regard it functions much like the gerund. The difference then is, that the gerund signifies a perfective action (i.e. that which has been completed), and the present participle an imperfect action (that which is still going at the time of the main action)

This type of sentence is also possible to be made by:

यदा (action 2) तदा (action 1, main verb)

Where action 2 would be the present participle in a participial clause.

Note that the case of the participle has nothing to do with its function in the sentence. Since it functions like an adjective, it has to agree with something. For this reason, it can be in any case, but it does not have to represent any case whatsoever.

वनं गच्छता रामेण मुनिर्दृश्यते

Rama sees the sage by going to the forest.

This is not actually the meaning. The above translation implies the seeing is a consequence of the going to the forest, which is not true. It simply states that the seeing is done at the same time as the going, thus we get:

Rama, while going to the forest, sees the sage.

FORMATION:

- 1) The परस्मैपद is formed by removing -इ from the प्रथमपुरुष बहुवचन परस्मैपद गम्, present गच्छन्ति -> गच्छन्त्
- 2) The third gana, as a consequence has a participle in -त्, present ददति -> ददत्
- 3) Its declension is exactly like adjectives in -मन्त्, but we find गच्छन्, not गच्छान् (प्रथमा एकवचन पुल्लिङ्ग)

Formation of feminine:

- 1) for the 1st, 4th and 10th गण, it is added to the strong stem
गच्छन्त्, गच्छन्ती
- 2) for the 2nd and 6th गण it may be either the strong or weak stem, but the strong one is generally preferred
या, stem यान्त् -> यान्ती OR याती
- 3) For the 3rd, 5th, 7th, 8th and 9th गण, we use the weak stem
कृ, masc stem कुर्वन्त् -> कुर्वती

आत्मनेपद

This form has no semantic difference, it is formed by:

- 1) For the thematic verbs, one adds मान, declined like पुस्तकम्, पुत्रः
वर्त-, -> वर्तमान
- 2) For athematic verbs, one adds -आन to the weak stems of the root
कृ, कुर्व् -> कुर्वाण

The passive present participle is formed via rule 1), e.g दृश्यमान (see)

The present participle has a few idiomatic usages:

- 1) With अपि, to indicate a contrary-to-expectation situation, kinda like “even though”
- 2) वर्तमान can be used as the noun for present, as well as the adjective.
- 3) The negative अविद्यमान from विद्, is used in the विग्रह of a specific बहुव्रीहि समास, which involves the prior member as अ-, which in विग्रह requires a word, being अविद्यमान
अपुरुषम् -> अविद्यमानाः पुरुषा यस्मिंस्तत् (last word is implied), a realm having no men
- 4) With a verb of motion or stativity, it can be imply a true continuative (he comes singing)

Another common and important usage is the absolute constructions:

In the सप्तमी विभक्ति, it implies something happens at the same time as the main clause, BUT that which happens is not mentioned in the main clause (as then it would be a participial construction):

सीतायां तं पश्यन्त्या कैकेय्यहसस्त्

Sītā is in the locative here.

The main clause is Kaikeyi laughed. Sītā is not mentioned, but we want to know that sītā is watching her. Thus, we insert sītā and the participle from पश्, पश्यन्त्, in the locative, पश्यति, et viola.

Kaikeyi was laughing, while Sita was watching her.

The genitive is used alike, but it implies something is happening despite the main clause:

सीतायास्तं पश्यन्त्याः कैकेय्यहसस्त्

Kaikeyi was laughing, despite the fact that Sītā was watching.

NOTE: Both constructions are used when the subject of the clauses are not the same!!!

Also note how the locative participle looks like a thematic third person. To avoid confusion, look for any other locative forms which agree when you find such a form. If you find one, try to fit it into an absolute clause. If it works, great, and if not, you know it's a finite verb.

Lesson 16: लृट्, लृङ्, लुट्

सेट्, अनिट्, वेट्

सेट्, अनिट्, वेट् is a system used to classify all non-present derived forms, based on whether they have इट्, the connecting -इ-.

सेट् - स + इट् (with इट्)

अनिट् - अन् + इट् (without इट्)

वेट् - व इट् (optional इट्)

सामान्यभविष्यत्काले लृट्

The simple future is like English future in usage.

FORMATION 1:

- 1) Add -स्य- to the root, taking गुण if possible.
- 2) सेट् and optionally वेट् roots use -इष्य-
- 3) Use the endings of the लृट्
- 4) 10th गण roots are always सेट्, and they form their future from the लृट्, e.g
चिन्तयिष्यति

कर्मणि प्रयोग

The कर्मणि प्रयोग does not exist, instead the आत्मनेपद CAN BE passive in meaning, or just like a normal आत्मनेपद.

सन्धि of the लृट्

अनिट्:

- 1) Voiced स्पर्शs become unvoiced स्पर्श
- 2) Aspirated स्पर्श become unaspirated स्पर्श
- 3) तालव्य and ह् are changed into क्, and स् into ष्
- 4) स् of some roots, most notably वस् becomes त्
वत्स्यति

Irregularities:

- 1) A few roots with ऋ showर, not अर्
- 2) Some roots have a penultimate nasal

भविष्यत्काले कृदन्त

It is formed like the present stem of thematic verbs. It's meaning is about to (verb).

अतिपत्नौ लृङ्

The conditional is a rare form, it is used much like the hypothetical usage of the विधि लिङ्. It is also used for situations that are flatly contrary to fact. It is formed from the सामान्यभविष्यत्काले लृट्

Like the imperfect from the present.

अनद्यतन भविष्यत्काले लुट् - Periphrastic future.

Unlike the name (not-today) suggests, it can be used for any future time.

Formation of the लुट्:

1. Except for the prathamapuruSa, it consists अस् (to be) and the agent noun
2. the agentive noun -तृ taking गुण if possible, always ends in -त्

3. the प्रथमपुरुष uses no अस् form. Thus, to show number, it is inflected, e.g कर्तारौ. Thus, it can mean both, two doers, or they two will do.

कृत्य - Proscriptive participle or GERUNDIVE

it is a कर्मणि participle, thus the कर्तृ of the कृत्य is in the तृतीया, or sometimes in the षष्ठी.

It translated as,

must be (verb), and it describes something that ought, must or is to be done. It is a future passive participle

It is to be decided - It must be decided

भू in the कृत्य can indicative likelihood or possibility.

Some कृत्य forms are nouns, such as कृत्य itself, which can mean duty (that which must be done)

Formation

The suffix -य

- 1) Final आ -> ए
- 2) Other final vowels show either no strength, गुण, वृद्धि. Some can take multiple of these.
- 3) If it takes गुण or वृद्धि it may, if it is ए, or must, if it is ओ, be treated as though it is अय्, अव् or आय्, आव्.
भू, भाव्य
- 4) If a final vowel is not strengthened, -त् is sometimes suffixed, making the suffix -त्य (not always!)
- 5) Medial अ can become आ
- 6) इ, उ, ऋ either take गुण or do not.
- 7)

The suffix -तव्य

Added to the same stem as the -तुम् of the infinitive.

The suffix -अनीय

Quite uncommon. Root vowels mostly take गुण.

Many roots, especially in long -आ do not form this form.

The meaning does not change depending on the suffix used. As always, stems only found in the present (e.g पशु) do not form the gerundive.

LESSON 17: लिट् (perfect)

The translation of लिट् is a past tense in English.

There are some specific uses:

- 1) For when the speaker is unconscious of the act
- 2) For if someone who hasn't been introduced says something with the root वच्
- 3) अह् (say) is used by commentators to imply what the author meant
- 4) इति हास (thus it was) is used at the end of some texts

These are not strict rules.

The लिट् makes use of strong-weak distinction, special endings and the अभ्यास.

- 1) Consonants are treated like the 3rd गण अभ्यास, but:
जि -> जिगाय
हन् -> जघान
- 2) ऋ -> अ in the अभ्यास syllable
- 3) Other medial vowels are treated the same as in the 3rd गण, but:
भू, बभू
- 4) संप्रसारण of व-, य-:
वच् -> उवाच -> ऊचुः
यज् -> इयाज -> ईजुः

Initial vowels can only form the लिट् if they're लघु (light)

- 1) long vowels and संयुक्त and any vowels immediately preceding अनुस्वार or विसर्ग are गुरु.
- 2) Short vowels, unless they are immediately preceding अनुस्वार or विसर्ग are लघु

syllables with initial गुरु vowel follow a periphrastic formation.

Initial लघु vowel rules:

- 1) अ and आ of आप् becomes आ
- 2) इ, उ become
 - इय्- (strong)
 - उव्- (strong)
 - ई- (weak)
 - ऊ- (weak)

अभ्यासकोप

Some roots lose their अभ्यास:

Conditions:

- 1) CaC (where a is the medial vowel, and C a consonant), must be the form of the root
- 2) The first consonant may not be altered in अभ्यास, thus it cannot be कण्ठ्य, (aspirated) महाप्राण or ह्

If this is true, then:

- 1) Reduplication is lost
- 2) अ -> ए

E.g

शशाप, शेषुः (not शशपुः)

विद् (to know) has no reduplication and is used much like a present tense)

Strength in the perfect:

The एकवचन परस्मैपद is strong.

Root final vowels:

प्रथमपुरुष - वृद्धि

मध्यमपुरुष - गुण

उत्तमपुरुष - गुण or वृद्धि

Medial -अ- follows the above rule for final vowels.

Other medial vowels take गुण, except if they're गुरु syllables. Then, no strength is taken.

Most vowels are the same as the root vowel in weak forms. These roots:

हन्, जन्, गम्, खन्

lose their vowel in the weak form, e.g

जघान, जघ्मुः

ENDINGS:

परस्मैपद	एववचन	द्विवचन	बहुवचन
प्रथमपुरुष	-अ, -ओ	-अतुः	-उः
मध्यमपुरुष	-थ	-अथुः	-अ
उत्तमपुरुष	-अ, -ओ	-व	-म

परस्मैपद	एववचन	द्विवचन	बहुवचन
प्रथमपुरुष	-ए	-आते	-(इ)रे
मध्यमपुरुष	-से	-आथे	-ध्वे
उत्तमपुरुष	-ए	-वहे	-महे

The ending -ओ is used for final आ and sometimes सुंयक्त vowels.

या, ययौ

गै, जगौ

These roots also lose their vowels before an ending beginning with a vowel or preceded by the vowel इ.

The perfect endings beginning with a consonant often have a separating इ, not really dependant on whether the root is सेट्, अनिट् or वेट्.

-रे always becomes -इरे

-थ sometimes takes -इ-. It is optional for many roots. final आ is lost before it.

The remaining endings almost always take -इ-.

स्तु, द्रु, सु, श्रु, कृ, भृ, वृ, सृ never take the -इ-, except of course for -इरे

PERIPHRASTIC PERFECT.

This is the perfect form used for the 10th गण, as well as initial गुरु syllabled roots.

Formation

- 1) Suffix -आम् directly to the root. This form is followed by the लिट् of अस्, कृ and rarely भू. In the middle कृ is always used.
- 2) For the 10th गण, -आम् is used to the present, as always.

THE PERFECT PARTICIPLE:

The perfect participle is extremely rare. It is translated as past active participle

Formation:

- 1) -वांस् (masculine) is added to the weak stem of the perfect

कृ, चक्र- -> चकृवांस्

The extremely common word विद्वांस् (from विद्, know) means learned man. Find here the declension:

पुंलिङ्ग	एकवचन	द्विवचन	बहुवचन
प्रथमा विभक्ति	विद्वान्	विद्वांसौ	विद्वांसः
द्वितीया विभक्ति	विद्वांसम्	विद्वांसौ	विदुषः
तृतीया विभक्ति	विदुषा	विद्वद्भ्याम्	विद्वद्भिः
चतुर्थी विभक्ति	विदुषे	विद्वद्भ्याम्	विद्वद्भ्यः
पञ्चमी विभक्ति	विदुषः	विद्वद्भ्याम्	विद्वद्भ्यः
षष्ठी विभक्ति	विदुषः	विदुषोः	विदुषाम्
सप्तमी विभक्ति	विदुषि	विदुषोः	विद्वत्सु
सम्बोधन	विद्वन्	विद्वांसौ	विद्वांसः

The neuter is

नपुंसकलिङ्ग	एकवचन	द्विवचन	बहुवचन
प्रथमा विभक्ति	विद्वत्	विदुषी	विद्वांसि
द्वितीया विभक्ति	विद्वत्	विदुषी	विद्वांसि
तृतीया विभक्ति	विदुषा	विद्वद्भ्याम्	विद्वद्भिः
चतुर्थी विभक्ति	विदुषे	विद्वद्भ्याम्	विद्वद्भ्यः
पञ्चमी विभक्ति	विदुषः	विद्वद्भ्याम्	विद्वद्भ्यः
षष्ठी विभक्ति	विदुषः	विदुषोः	विदुषाम्
सप्तमी विभक्ति	विदुषि	विदुषोः	विद्वत्सु
सम्बोधन	विद्वत्	विदुषी	विद्वांसि

The feminine is made by suffixing -ई to the weakest stem, i.e. विदुषी.

Lesson 18: Secondary conjugations

णिजन्त (causative)

Secondary conjugations tell something about the verb, not the tense. The causative in English is translated as:

You make him go

You make him do the dishes

Make + verb

The causative suffix is -अय्

The कर्तृ

The कर्तृ in णिजन्त verbs is the कर्तृ in the underlying verb, e.g I make him laugh. I am the कर्तृ of the make verb, but him is the कर्तृ of the verb laugh.

The कर्तृ of intransitive roots is in the तृतीया case, and the root becomes transitive
I laugh him is not possible, but I make him laugh is. him would be तेन, तेन हासयामि.

The कर्तृ of transitive roots is in the तृतीया or sometimes the द्वितीया.

If the णिजन्त conveys a sense of feeding or teaching, it is in the द्वितीया.

The roots अद्, खाद् (both mean to eat) are exceptions, taking the तृतीया.

णिजन्त formation:

- 1) Initial and medial लघु vowels usually take गुण
- 2) Initial and medial गुरु vowels are unstrengthened, except for अ

- 3) Medial or initial अ being लघु is usually lengthened
- 4) Final simple vowels, except आ take वृद्धि
- 5) Final आ and संयुक्त vowels are off-set by a -प्-, e.g स्था-प-यति

A few roots show not -प्- but -य्-, e.g पा, पायय-

The present is formed like a thematic verb from this stem.

The कर्मणि प्रयोग replaces -अय् with -य

How to make an present into a कर्मणि प्रयोग णिजन्त

Transitive roots are formed just like any transitive root, scroll back to the कर्मणि प्रयोग summary.

Intransitive roots put the कर्मन् of the make verb in the प्रथमा and the कर्तृ of the make form of the णिजन्त in the तृतीया

I make him laugh

he is made to laugh by me

णिजन्त कर्मणि प्रयोग of verbs conveying teaching or eating are odd:

- 1) कर्मन् of णिजन्त can be प्रथमा or द्वितीया

गुरुः शिष्यान्वेदान् पाठयति - The teacher makes the students learn the vedas

गुरुणा शिष्या वेदान् पठ्यन्ते - By the teacher the students are made to learn the vedas
(option 1)

गुरुणा शिष्यान्वेदाः पठ्यन्ते - By the teacher the students are made to learn the vedas
(option 2)

भूते कृदन्त is formed from the present of the णिजन्त, always सेट्.

स्थापयित from स्थापय्.

Without उपसर्ग

-त्वा added to present, always सेट्, e.g स्थापयित्वा

With उपसर्ग

-य replaces causative sign

Roots with medial अ with no strength in the णिजन्त add -य to the marker of the causative, so e.g अवगमय्, अवगमय्य

Infinitive:

Add तुम्, always सेट्

स्थापयितुम्

Gerundive:

1) -तव्य

सेट्, e.g स्थापितव्य

2) -य, replaces the -य sing of the णिजन्त, so e.g स्थाप्य

3) -अनीय

अनीय replaces -य of the णिजन्त, so e.g स्थापनीय

लृट्

लृट् is always सेट् the suffix thus is -इष्य-, e.g स्थापिष्यति

लुट्

लुट् is always सेट्, add तृ, e.g स्थापयितृ

लिट्

always uses the periphrastic perfect. Formed like learnt before.

सन्नन्त (The Desiderative)

The desiderative implies that one wishes to do something, It is the less common variant of the construction of इष् (want, desire) + the infinitive.

Formation of the सन्नन्त

The सन्नन्त is marked by अभ्यास, and the suffix -स् or -इष्

अभ्यास of the सन्नन्त

1. अ, आ, ऋ, ॠ, इ, ई, become इ in the अभ्यास syllable
- 2 ऋ, ॠ, if preceded by a labial consonant become उ
- 3 इ, उ (as final) -> ई, ऊ before स्
- 3 ऋ, ॠ become ऊर्, ईर्, directly before स्
- 4 Roots in अन्, अम्, sometimes lengthen their root vowel
- 5 sometimes तालव्य consonants and ह् show reversion to कण्ठ्य consonant in अभ्यास
हन्, जघांस

आप्, दा, धा have a shortened form:

ईप्स, दित्स, धित्स

All forms are इट्, like the णिजन्त.

From the सन्नन्त can be made a noun and adjective, both meaning (desirous / the desire (adjective and noun respectively) to (verb meaning)

The adjective ends in -उ, e.g चिकीर्षु (desirous of doing)

The noun ends in -आ, e.g चिकीर्षा (desire of doing)

Some of these nouns later took on a specialised. You should simply memorise them as you come across them (SEE DEVAVANIPRAVESHKA FOR THIS LIST!)

Note that secondary conjugations can build upon each other, the सन्नन्त of the णिजन्त of भू is बिभावयिषति, he is desirous to make you be.

यङन्त, यङ्लुगन्त - The intensive

The intensive describes something that either happens repeatedly (iterative), or intensely (intensive). It's formation is quite complicated. It can sometimes have the sign -य. It is marked by अभ्यास. Not all roots can form it. Only roots which are not larger than one syllable, not vowel-initial and not in the 10th गण. Thus, a root which is mono-syllabic, begins with a consonant and is in the 1-9th गण can form this form.

FORMATION

1) Vowels reduplicated are strong

अ, ऋ -> आ

इ, ई, -> ए

उ, ऊ -> ओ

- 2) For some roots the entire root is reduplicated. This type of root often ends in रु, ल् and have अ or ऋ as their root vowel. The final nasal assimilates to the following consonant, and ऋ strengthens to अर् or इर्
- 3) About thirty roots, most having final or penultimate न्, or final and medial ऋ. The entire root is duplicated, but ई is inserted between, so गम् reduplicates to गम्गम्, ई inserted -> गमीगम्

यङ्लुगन्त्

This form is only conjugated in the परस्मैपद. It is similar to the 3rd गण conjugation in terms of strength, weak, endings, etc.

In strong forms, between the stem and consonantal initial terminations, an ई may be optionally inserted (except if it follows the rule 3 which is found above, about the thirty roots). Before this ई, vowels take गुण, but medial vowels are left unchanged (i.e. do not take गुण). The प्रथमपुरुष परस्मैपद बहुवचन endings are -अति (लट्) and -उः (लङ्).

यङन्त्

The यङन्त् is the more common form in the later language. The आत्मनेपद endings are used. All verbal forms in the language can be made from the यङन्त्. This form makes use of the -य sign, e.g. दा -> देदीयते.

The नामधातु (denominative)

The नामधातु is in English present in the way of joking from noun joke. It makes verbs from nouns. Its sign is -य. Their meaning is

- 1) Become (x) (He becomes a king)
Imitate (x)
- 2) Turn into (x)
Regard/treat as (x)
- 3) Desire (x)
- 4) Do or perform (x) (especially if x is a noun of action)

The first and second meaning are by far the most important.

FORMATION OF नामधातु

- 1) Add -य to stem.
- 2) For thematic verbs, अ is lengthened quite often (not a rule, but general observation), and the आत्मनेपद is used for the 1st meaning (become/imitate (x))
- 3) आ is often left unchanged
- 4) इ, ई, उ, ऊ become ई and ऊ respectively
- 5) Consonant endings are often left intact.
- 6) But final consonants are sometimes lost, especially in meaning one with आत्मनेपद endings.
The preceding vowel becomes the new final.

Sometimes the नामधातु is used in the following meanings, mockingly:

- 1) Foolishly act like (x)
- 2) Ironically appear to be (x)

LESSON 19: Pronouns, Aorist, numerals

अयम् is used like “this” for things close to you.

नपुंसकलिङ्ग	एकवचन	द्विवचन	बहुवचन
प्रथमा विभक्ति	अयम्	इमौ	इमे
द्वितीया विभक्ति	इमम्	इमौ	इमान्
तृतीया विभक्ति	अनेन	आभ्याम्	एभिः
चतुर्थी विभक्ति	अस्मै	आभ्याम्	एभ्यः
पञ्चमी विभक्ति	अस्मात्	आभ्याम्	एभ्यः
षष्ठी विभक्ति	अस्य	अनयोः	एषाम्
सप्तमी विभक्ति	अस्मिन्	अनयोः	एषु

नपुंसकलिङ्ग	एकवचन	द्विवचन	बहुवचन
प्रथमा विभक्ति	इदम्	इमे	इमानि
द्वितीया विभक्ति	इदम्	इमे	इमानि
तृतीया विभक्ति	अनेन	आभ्याम्	एभिः
चतुर्थी विभक्ति	अस्मै	आभ्याम्	एभ्यः
पञ्चमी विभक्ति	अस्मात्	आभ्याम्	एभ्यः
षष्ठी विभक्ति	अस्य	अनयोः	एषाम्
सप्तमी विभक्ति	अस्मिन्	अनयोः	एषु

नपुंसकलिङ्ग	एकवचन	द्विवचन	बहुवचन
प्रथमा विभक्ति	इयम्	इमे	इमाः
द्वितीया विभक्ति	इमाम्	इमे	इमाः
तृतीया विभक्ति	अनया	आभ्याम्	आभिः
चतुर्थी विभक्ति	अस्यै	आभ्याम्	आभ्यः
पञ्चमी विभक्ति	अस्याः	आभ्याम्	आभ्यः
षष्ठी विभक्ति	अस्याः	अनयोः	आषाम्
सप्तमी विभक्ति	अस्याम्	अनयोः	आषु

आसौ is used for distant things.

नपुंसकलिङ्ग	एकवचन	द्विवचन	बहुवचन
प्रथमा विभक्ति	आसौ	अम्	अमी
द्वितीया विभक्ति	अमुम्	अम्	अमून्
तृतीया विभक्ति	अमुना	अमुभ्याम्	अमीभिः
चतुर्थी विभक्ति	अमुष्मै	अमुभ्याम्	अमीभ्यः
पञ्चमी विभक्ति	अमुष्मात्	अमुभ्याम्	अमीभ्यः
षष्ठी विभक्ति	अमुष्य	अमुयोः	अमीषाम्
सप्तमी विभक्ति	अमुष्मिन्	अमुयोः	अमीषु

नपुंसकलिङ्ग	एकवचन	द्विवचन	बहुवचन
प्रथमा विभक्ति	अदः	अम्	अमूनि
द्वितीया विभक्ति	अदः	अम्	अमूनि
तृतीया विभक्ति	अमुना	अमुभ्याम्	अमीभिः
चतुर्थी विभक्ति	अमुष्मै	अमुभ्याम्	अमीभ्यः
पञ्चमी विभक्ति	अमुष्मात्	अमुभ्याम्	अमीभ्यः
षष्ठी विभक्ति	अमुष्य	अमुयोः	अमीषाम्
सप्तमी विभक्ति	अमुष्मिन्	अमुयोः	अमीषु

नपुंसकलिङ्ग	एकवचन	द्विवचन	बहुवचन
प्रथमा विभक्ति	असौ	इमे	अमूः
द्वितीया विभक्ति	अमूम्	इमे	अमूः
तृतीया विभक्ति	अमुया	आभ्याम्	अमूभिः
चतुर्थी विभक्ति	अमुष्यै	आभ्याम्	अमूभ्यः
पञ्चमी विभक्ति	अमुष्याः	आभ्याम्	अमूभ्यः
षष्ठी विभक्ति	अमुष्याः	अनयोः	अमूषाम्
सप्तमी विभक्ति	अमुस्याम्	अनयोः	अमूषु

NUMERALS:

[Numbers in Sanskrit \(omniglot.com\)](http://omniglot.com)

[Learning Sanskrit - How to decline numbers in Sanskrit - Sanskrit & Trika Shaivism \(sanskrit-trikashaivism.com\)](http://sanskrit-trikashaivism.com)

(Too lazy to type this out, sorry)

AORIST: लुङ् (Aorist)

The लुङ् is one of the rarest and hardest past tenses in the Sanskrit language. There are 3 types of aorists:

- 1) Root aorist
- 2) Sibilant aorist
- 3) Reduplicated aorist

The root aorist

This aorist is very rare and simple, it is formed from a small number of roots in final -आ, as well as भू.

Formation:

- 1) Prefix augment अ- to root
- 2) परस्मैपद endings of लङ् (imperfect) are used, प्रथमपुरुष बहुवचन परस्मैपद has -उः
- 3) -व्- is inserted for vowel initial endings of भू.

The simple aorist

This aorist is also very simple, and also somewhat rare (less than the previous type).

Formation:

- 1) Prefix augment अ- to root
- 2) Suffix -अ, to root
- 3) Final ऋ takes गुण, other vowels do not.
- 4) The root वच् uses irregular stem वोच्, e.g अवोचम् (I spoke)

The sibilant aorists

The sibilant aorists is a class of 4 types of aorists. I will discuss them now:

The स् aorist

This is perhaps the most common aorist for अनिट् verbs

Formation:

- 1) वृद्धि for final vowels in the परस्मैपद, गुण in the आत्मनेपद (except for final ऋ, no strength in the आत्मनेपद)
- 2) Medial vowels get वृद्धि (if the syllable is लघु) in the परस्मैपद, and nothing in the आत्मनेपद
- 3) Suffix स् to this stem

NOTE:

प्रथमपुरुष बहुचन परस्मैपद uses उः, not अन्

प्रथमपुरुष बहुचन आत्मनेपद uses अत्, not अन्त्

The प्रथमपुरुष, मध्यमपुरुष एकवचन परस्मैपद inserts -ई- between the stem and ending

इष् aorist

This type is most common for सेट् verbs.

Formation:

- 1) Final vowels are treated like final vowels in the स् aorist, but final ऋ is not an exception.
- 2) गुण for medial vowels, if they're in a लघु syllable.
- 3) Sometimes medial अ is lengthened in the परस्मैपद

प्रथमपुरुष बहुचन परस्मैपद uses उः, not अन्

प्रथमपुरुष बहुचन आत्मनेपद uses अत्, not अन्त्

The प्रथमपुरुष, मध्यमपुरुष एकवचन परस्मैपद inserts -ई- between the stem and ending

Before the प्रथमपुरुष and मध्यमपुरुष एकवचन परस्मैपद, the silibant (इष्) is dropped.

The सिष् aorist

This aorist is rare, is made from roots in final -आ, as well as three roots: नम्, यम्, रम्

Formation:

- 1) Formed exactly like the previous type, the इष् aorist.

The स aorist

This aorist is also rare. It can only be made from 23 roots, many of them being rare.

- 1) They all end in श्, ष् or ह्, combining with स् to form क्ष्
- 2) The root vowel is always इ, उ or ऋ

दिश् forms अदिक्षम् (I pointed out)

Reduplicated Aorist:

This aorist in meaning is related to the णिजन्त.

Formation:

- 1) Reduplicate as usual
- 2) अ and ऋ become इ in the reduplicated syllable
- 3) If the root syllable is लघु, the reduplicated syllable lengthens its vowel

Take e.g:

शम्

- 1) Reduplicate as usual = शशमम्

- 2) अ and ऋ become इ in the reduplicated syllable = अशिशम्
- 3) If the root syllable is लघु, the reduplicated syllable lengthens its vowel = अशीशम्

Thus, we get the form अशीशम् (the root means to be calm, so, due to its णिजन्त meaning, अशीशम् means: I made calm (to make be calm)).

Special passive aorist form in the प्रथमपुरुष एकवचनः

Translate as it was (x)

It was given.

Formation:

- 1) Final vowels and -अ-, if in a लघु syllable, are subject to वृद्धि
- 2) Other medial vowels if in a लघु syllable take गुण
- 3) After आ, the consonant य् is added before -इ, yielding आयि

Thus we get:

कृ, चकार्, अकार्, अकारि (It was done)

INJUNCTIVE:

This is an augmentless aorist. It is often used with the participle मा to make a prohibitive:

मा भूत् - Do not be!

LESSON 20: pratyaya / derivation system

By adding affixes to verbal roots, we can derive many words, sometimes up to 100 words.

कृत् प्रत्यय – directly added to verbal root

तद्धित प्रत्यय – Added to another form of the verb.

कृत् प्रत्यय – directly added to verbal root

Uses primarily गुण grade.

The infinitive, participles, gerundive, etc are considered to be कृत् प्रत्ययs.

क्विप् प्रत्यय – Zero suffix

This form is simply the root in the zero grade with no suffix

दृश् – sight

Mostly स्त्रीलिङ्ग describing the action of the root (seeing = sight)

-अ

Mostly added to gunated roots which are often पुंलिङ्ग. Medial a is vriddhied. Some final vowels are also vriddhied instead of gunated. A palatal and h as final consonant often become guttural.

Some are नपुंसकलिङ्ग:

भी - भयम्

Some are agent nouns:

कृ -> कर (doer)

-आ

A number of root, especially if it cannot take gunna or vrddhi (in a guru syllable) take a this feminine suffix to make action nouns.

It is also used for desiderative nouns.

-अन

Like -अ, very commonly used for action nouns. It has guna if possible. They are mostly नपुंसकलिङ्ग. Final palatals are unchanged before the suffix. Sometimes action nouns if possible become object nouns (eat -> eating, food), or if intransitive, the locus of an action (vad -> vadanam (speaking, there where is spoken = face, mouth))

गम् - गमनम्

-अः

Rare suffix, forms neuter action nouns from a few roots. Gunated stem if possible.

-ति

Forms many important स्त्रीलिङ्ग action nouns. You can suffix it after the same stem as the past participle.

पद् (भ. कृ. पन्न) (to go) forms पतिः instead.

-मन्

Forms rarely नपुंसकलिङ्ग action nouns. Gunated if possible

-त्र

Suffix forms नपुंसकलिङ्ग nouns indicating instrument/means with which action is done. Gunated if possible. Only used for a few roots.

-त्

पुंलिङ्ग, नपुंसकलिङ्ग agentive nouns are formed with it. Takes guna if possible, something has connecting i.

In some roots which has a consonant preceding the combination अह्

- 1) अ -> ओ
- 2) ह् -> ङ्

-अक

Form masculine and neuter agent nouns. It's feminine is -ikaa, but -akaa, -akii are rarely seen. Used fairly freely, gunated, but medial a and final vowels vriddhied.

तद्धित प्रत्यय

Derivatives made from nouns, not roots. They are often but not always adjectives. Instead of being gunated, they're most often vriddhied.

-अ

Four basic meanings

- 1) Patronym
- 2) abstraction
- 3) Possession
- 4) Knowledge

The feminine counterpart ends in -ई

The first syllable is vriddhied.

The vowels replace final अ, आ and ई

The final vowel उ is gunated

Directly added to -ऋ, nothing happens

Final consonants are added to the same stem as in compounding.

-य

नपुंसकलिङ्ग nouns are formed with this suffix, mostly of the abstract type. Mostly first syllable vriddhied not always though. The final vowel is replaced, and generally added to final consonant.

-इय

Same as above, it occurs where ya would've come into contact with a conjunct consonant.

-ईय

Same as above, it occurs after the ablative stem of personal pronouns to make possessive suffixes:

अहम् (I) - मदीय (mine)

-एय

Mostly forms patronyms. Generally vriddhied, and replaces final vowel.

There are some non-patronym usages.

-इ

Requires vriddhying, and replaces the final vowel. Mostly used for patronyms.

-त्व, -ता

They are abstract suffixes, forming nouns neuter or feminine implying -ness, -hood, et cetera. No vriddhi nor guna is required.

-क

Sometimes used as agentive noun, sometimes as diminutive, sometimes with no meaning at all. No strength is required.

-इक

Requires vriddhi in the first syllable. Replaces final vowel, added to final consonant. Strictly for possession or knowing something.

-अक

Like the one above.

-मय

Directly added to the stem. Made out of, consisting of is the meaning.

-तर

Comparative suffix, regular

-तम

Superlative suffix, regular

-इयः

Comparative suffix, irregular, not common. Often gunated.

-इष्ठ

Superlative suffix, irregular, not common. Often gunated.

-वत्

Forms adverbs meaning like

कपिः (monkey) -> कपिवत् (like a monkey)

चि प्रत्यय

Add -ई, no strength in root. Final vowel is replaced, added to final consonant. Add a conjugated form of bhū or kR after

For reflexive sense (to become), add bhū

For active sense (to make), add kR

The cvi is treated like an upasarga in the gerund.

If the first part is a noun, it indicates a real change of state.

Sometimes it has a figurative sense, with the change of state not actually being real.

IDIOMATIC:

स्व, अङ्ग are commonly used with kR for acceptance, agreeing with something, accepting something etc, mentally and physically.

Lesson 21: Other things such as irregular nouns and adverbs

Some nouns end in a consonant. They should be learnt. Due to sandhi of final consonants, sometimes the stem is different in the nominative (vacam (speech in the accusative) -> vak (not vac)).

Sakhi (friend):

पुंलिङ्ग	एकवचन	द्विवचन	बहुवचन
प्रथमा विभक्ति	सखा	सखायौ	सखायः
द्वितीया विभक्ति	सखायम्	सखायौ	सखीन्
तृतीया विभक्ति	सख्या	सखिभ्याम्	सखिभिः
चतुर्थी विभक्ति	सख्ये	सखिभ्याम्	सखिभ्यः
पञ्चमी विभक्ति	सख्युः	सखिभ्याम्	सखिभ्यः
षष्ठी विभक्ति	सख्युः	सख्योः	सखीनाम्
सप्तमी विभक्ति	सख्यौ	सख्योः	सखिषु
सम्बोधन	सखे	सखायौ	सखायः

When as final member in a compound, or used in the meaning of lord, पतिः is declined as a regular I-stem. If it is not the final member of a compound and used as husband, then the singular is different:

पुंलिङ्ग	एकवचन
प्रथमा विभक्ति	पतिः
द्वितीया विभक्ति	पतिम्
तृतीया विभक्ति	पत्या
चतुर्थी विभक्ति	पत्ये
पञ्चमी विभक्ति	पत्युः
षष्ठी विभक्ति	पत्युः
सप्तमी विभक्ति	पत्यौ
सम्बोधन	पते

k

पुंलिङ्ग	एकवचन	द्विवचन	बहुवचन
प्रथमा विभक्ति	अक्षि	अक्षिणी	अक्षीणि
द्वितीया विभक्ति	अक्षि	अक्षिणी	अक्षीणि
तृतीया विभक्ति	अक्षणा	अक्षिभ्याम्	अक्षिभिः
चतुर्थी विभक्ति	अक्षणे	अक्षिभ्याम्	अक्षिभ्यः
पञ्चमी विभक्ति	अक्ष्णः	अक्षिभ्याम्	अक्षिभ्यः
षष्ठी विभक्ति	अक्ष्णः	अक्ष्णोः	अक्ष्णाम्
सप्तमी विभक्ति	अक्षिण, अक्षणि	अक्ष्णोः	अक्षिषु
सम्बोधन	अक्षि	अक्षिणी	अक्षीणि

पुंलिङ्ग	एकवचन	द्विवचन	बहुवचन
प्रथमा विभक्ति	पन्थाः	पन्थानौ	पन्थानः
द्वितीया विभक्ति	पन्थानम्	पन्थानौ	पथः
तृतीया विभक्ति	पथा	पतिभ्याम्	पथिभिः
चतुर्थी विभक्ति	पथे	पतिभ्याम्	पथिभ्यः
पञ्चमी विभक्ति	पथः	पतिभ्याम्	पथिभ्यः
षष्ठी विभक्ति	पथः	पथोः	पथाम्
सप्तमी विभक्ति	पथि	पथोः	पथिषु

पुंलिङ्ग	एकवचन	द्विवचन	बहुवचन
प्रथमा विभक्ति	गौः	गावौ	गावः
द्वितीया विभक्ति	गाम्	गावौ	गाः
तृतीया विभक्ति	गवा	गोभ्याम्	गोभिः
चतुर्थी विभक्ति	गवे	गोभ्याम्	गोभ्यः
पञ्चमी विभक्ति	गोः	गोभ्याम्	गोभ्यः
षष्ठी विभक्ति	गोः	गवोः	गवाम्
सप्तमी विभक्ति	गवि	गवोः	गोषु

t

पुंलिङ्ग	एकवचन	द्विवचन	बहुवचन
प्रथमा विभक्ति			
द्वितीया विभक्ति			
तृतीया विभक्ति			
चतुर्थी विभक्ति			
पञ्चमी विभक्ति			
षष्ठी विभक्ति			
सप्तमी विभक्ति			
सम्बोधन			

पुंलिङ्ग	एकवचन	द्विवचन	बहुवचन
प्रथमा विभक्ति			
द्वितीया विभक्ति			
तृतीया विभक्ति			
चतुर्थी विभक्ति			
पञ्चमी विभक्ति			
षष्ठी विभक्ति			
सप्तमी विभक्ति			
सम्बोधन			

Sanskrit grammar terms:

लिङ्ग - gender

स्त्रीलिङ्ग - feminine

नपुंसकलिङ्ग - neuter

पुंलिङ्ग - masculine

धातु - verb root

अभ्यास - reduplication

प्रथमपुरुष - Third person

मध्यमपुरुष - Second person

उत्तमपुरुष - First person

एववचन - Singular

द्विवचन - Dual

बहुवचन - Plural

वर्तमानकाल - Present time

भूतकाल - Past time

भविष्यत्काल - Future time

लट् - Present

लङ् - Imperfect

अनद्यतन - Not-today (Used by native grammarians)

लृट् - Future (simple)

लुट् - Future (periphrastic)

लिट् - Perfect (simple and Periphrastic)

लुङ् - Aorist

संयुक्त - Diphthong

स्वर - Vowel

व्यञ्जन - Consonant

परस्मैपद - Active voice

आत्मनेपद - Middle voice

कर्तरि प्रयोग - Active sentence / form

कर्मणि प्रयोग - Passive voice / sentence / form

उभयपद - Can take both active/middle voice

विभक्ति - Case

क्रियापद - Verb

सकर्मक - Transitive

अकर्मक - Intransitive

निपात - Participle

प्रथमा विभक्ति - Nominative

द्वितीया विभक्ति - Accusative

तृतीया विभक्ति - Instrumental

चतुर्थी विभक्ति - Dative

पञ्चमी विभक्ति - Ablative

षष्ठी विभक्ति - Genitive

सप्तमी विभक्ति - Locative

संबोधन - Vocative

सर्वनामन् - Pronoun

अव्ययपद - Indclinable

गण - Class which indicates the formation of the present

सन्धि - Sandhi, phonological process

अभ्यास - Reduplication

कृदन्त - Participle

क्तवतु - Past active participle

लोट् - Imperative

समास - Compound

कर्मधारय - Karmadhāraya, refers to a compound of a specific type

तत्पुरुष - tatpuruSa, refers to a compound of a specific type

समानाधिकरण - Case agreement/Congruency

उपपद समास - A subtype of the तत्पुरुष compound

तुमन्न्त - Infinitive

बहुव्रीहि - Refers to the usage of a समास

द्विगु - A subtype, using a numeral, of the कर्मधारय compound

द्वन्द्व - A compound of a specific type

अव्ययीभाव - A compound of a specific type

विधि लिङ् - Optative

आशीर् लिङ् - Benedictive

सति सप्तम - Absolute locative

सतः षष्ठी - Absolute genitive

लृङ् - Conditional mood

अनिट् - Never using the -i- linking vowel

वेट् - Optionally using the -i- linking vowel

सेट् - always using the -i- linking vowel

णिजन्त - Causative

सन्नन्त - Desiderative

यङन्त - Form of the intensive which has the -ya- suffix

यङ्लुगन्त - Form of the intensive which does not have the -ya- suffix

नामधातु - Denominative

त्वान्त - Gerund which uses the -tvā suffix

ल्यबन्त - Gerund which uses the -ya or -tya suffix, used with उपसर्ग

उपसर्ग - Kind of affix mostly used to modify verbs

कृत्य - Gerundive

सङ्ख्या - Numeral

प्रत्यय - Derivative suffix (the name of such a suffix)

